THE LOOKING-GLASSE of SCHISME:

Wherein by a briefe and true Narration of the execrable Murders, done by *Enoch ap Evan*, a downe-right *Separatist, on the bodies of his Mother and Brother, with the cause mooving him thereunto,*

Charles Nice Davies 1687

The disobedience of that *Sect*, against *Royall Majesty, and the Lawes of our* CHURCH *is plainly set forth.*

By PETER STUDLEY, *Master of Arts*, and Minister of GODS WORD, in SHREVVSBVRY.

PRO. 30. 12. *There is a Generation, that are pure in their owne eyes, and yet is not washed from their filthinesse.*

Habent Artificium, quo prius persuadent quam doceant, veritas autem docendo suadet, non suadendo docet. *Tertul. adversus Valentinian. Lib.* 1.

LONDON,
Printed by *R. B.* for THOMAS ALCHORNE, and are to be sold at the signe of the greene Dragon in *Pauls* Church-yard. 1634.

TO THE CHRISTIAN READER.

THE *occaſion of this Relation touching the Barbarous and inhumane cruelties of* Enoch *ap* Evan, *ariſeth not from any inclination in my owne diſpoſition, to be pragmatical and buſie in matters of writing; but from the ſerious apprehenſion of diſloyalty, which ſome eminent perſons in our State have made, touching the contempt of our Lawes, teſtified by the ſtealing*

away of his putrified corpes; who by sentence of righteous and prudent Iudgement, was deemed to hang forth in the aire to the open view of all men for exemplary punishment of his bloudy facts: Till the consumption of his flesh, his nerves, and ligaments, had dissolved the composition and structure of his bones, parted them asunder, made them fall to the earth, and by Vltimate Resolution returne ad materiam primam, their first matter whereof they were framed. And moreover, the false and dishoneſt reports touching this Malefactour, scattered abroad by many, whose profession of Religious purity, should have yeelded better fruits, have pressed mee on to this suddennesse of writing.

An

And for the matter it ſelfe here delivered, I doe aſſure thee in the word of a Miniſter, thou haſt a relation of ſuch ſubſtantiall Truth, as I will maintaine againſt any perſon living upon the face of the earth. I have not delivered one word in this enſuing Treatiſe, which may juſtly offend any good Christian or honeſt minded man: and therfore if any ſhall be diſpleaſed towards mee, it is from an offence taken by himſelfe, not given by mee, for GOD *the ſearcher of my heart is my witneſſe, together with the integritie of mine owne conſcience, that I have propoſed to my ſelfe herein, as the object and levell of all my aymes,* The glory of his moſt ſacred Name, the Honour of our King in the vindication of his

innocent Lawes, and the desire of our Churches tranquillitie and peace, now torne into pieces by wilfull Schisme, Proud Faction, and Peremptorie Disobedience to Prudent and Peaceable government. *I deliver onely in this Tract, my owne observations in matters of fact, and the dangers I conceive which may accrew to our Church and State, unlesse some wholesome and speedie course of wise and religious policie shall be maturely applied for the cure, or correction of such insolent persons as trouble the peace of our Sion. And for the event hereof, I referre it, as becomes me in dutie, to the Royall wisdome of sacred Majestie in our King, and the vigilant care of those prudent Governours, to whose godly over-*

sight

ſight theſe matters are commit-
ted; Ne quid Eccleſia Detri-
menti capiat, *That our Church*
ſuſtaine no eclipſe of her glory,
but gratiouſly diſplay the beames
of peace and ſplendour. For obloquie and traducement, wherein I know before-hand I ſhall have a large ſhare from the maligne diſpoſition of Schiſmaticall perſons: let mee anticipate and prevent them, by telling them, that as Angry Curres *will barke and* ſnarle *at peaceable paſſengers, ſo men of factious diſpoſition, will ſpeake evill, when they are not thereto provoked. And for my owne part I am reſolved, that the* ongue *of a* Puritane is no Slan-
er, *ſince it ſpares no rankes or* egrees *of men, who runne not* ith *them in their exorbitant* nd *delinquent courſes of pride*

and

and vanitie. I wish to all those men, on whom this small Treatise may seeme to reflect, as much good in all the parts of goodnesse as they themselves, with more perverted judgements, and worse composed affections, doe wish unto themselves. And so God blesse them, by bending them peace and unitie: And multiply on this Church and Kingdom his favours and Graces.

Shrewsbury, *this fourth* November, 1633.

Thine in the LORD,

PETER STUDLEY

Recensui tractatum hunc, cui titulus Schismatis speculum, *in quo nihil reperio quò minùs cum utilitate publicâ imprimatur.*

THOMAS WEEKES, Episcopo Lond. *Cap. domest.*

Tantum religio potuit suadere malorum.

John Chapman Cooke

The Looking-Glasse Of Schisme.

IT is a Prophecie of God's Spirit [a] that in the last dayes *Perillous times shall come: for men shall be lovers of themselves, Covetous, Boasters, Proud, Blasphemers, disobedient to Parents, Vnthankfull, Vnholy, without naturall affection; Trucebreakers*, &c. And our Lord and Saviour Iesus Christ, that Oracle of

[a] 2 Tim. 3. 1, 2.

wisdome, and divine wisdom
b Matth. 24. 12. it selfe hath foretold us: b *The because iniquity shall abound the love of many shall wax cold*
To wit, cold in Piety toward GOD, gracious obedience to wards our Superiours, and i office of Humanity, Charity and mercy towards all othe persons. For this Inundatio and overflowing streame o Iniquity, being slily insinuate into mens understandings t poyson their Iudgements wit Soule-confounding errors: an of his strong suggestions darte into their wills to irritate the Native malice, and to excit them to furious attempts: w cannot expect any better even in the lives and actions of wic ked men, left by the wrath o GOD under the power of the

owr

owne corruption and Satans
age; then, that by Infidelitie,
Impiety, Atheisme, Apostasy,
and all other wickednesse, they
should revolt finally from
GOD, and give heed as the A-
postle sayes, [c] *To seducing spi-* c 1 Tim.
rits and doctrines of Divels. For 4.1.
as Satan himselfe by pride and
infidelity, fell from that An-
gelicall perfection of his crea-
ted nature, and is become of an
Angell of light, a spirit of
darknesse: So, by stirring up in
the hearts of unmortified per-
sons, a spirituall pride in an
high conceipt of their gifts;
the assurance of their election,
their illumination, conversion,
and the imaginary sense of
their adoption; he so transports
them beyond the bounds of
Christian humilitie, that they

utterly reject that rule of the
d Rom. 12. 3. Apostle, d φρονεῖν εἰς τὸ σωφρονεῖν, to
be wise unto sobrietie: And in
a strong conceit of their owne
spirituall understanding, by the
immediate presence of God's
Spirit which they conceit to
bee in them, they take upon
them to glosse and expound
the sacred Scriptures agreeable
to their owne deluded fancies.
Which attempt of theirs tran-
scending their understandings
and no way sorting with their
vocation of life being lay and
secular persons, must needs
produce both heresies in judge-
ment, and schismaticall divi-
sions in practice in the visible
Churches of the Gospell. For
as the wisdome of God in the
old Testament prescribed the
rule of his will unto his people

for their direction, saying, [e] *The Priests lips should keepe knowledge, and they should seeke the Law at his mouth, for He is the Messenger of the* LORD *of Hoasts*: So hath the divine and constant wisdome of the same our GOD, declared the Canon of His will in the New Testament to continue in the Church to the dissolution of this World. [f] CHRIST *gave some to be Prophets, some Apostles, and some Evangelists, and some Pastours and Teachers, for the perfecting of the Saints, for the worke of the ministry, for the edifying of the body of* CHRIST; *till we all come in the unity of the faith and the knowledge of the* SONNE *of* GOD, *unto a perfect man, unto the measure of the stature of the fulnesse of Christ.*

[e] Malach. 2. 7.

[f] Ephes. 4. 11. 12.

Now these holy Arts and Ordinations of GOD's wisdome and love unto His people, are the Constant rules of direction and order to be observed and obeyed by all His faithfull children, whiles here they remaine in their militant condition.

2 And though secular persons are both warranted and directed by our LORD and SAVIOUR for their preservation in faith and obedience,

g Mat. 7. 15. g *To beware of false prophets which come unto them in sheepes cloathing, but inwardly, they are Ravening Wolves*: And are also commanded in the practice of holy and gracious vigilancie over their own soules, h *To*

h 1 Ioh. 4. 1. *trie the spirits of men whether they be of God or no*: yet this warran

warrant, direction, command, are not ſo vaſt and univerſall, but that they are limitted and confined within their owne proper bounds: Not giving libertie unto [i] *Vnlearned and unſtable perſons to wreſt the ſacred Scriptures to their owne deſtruction*: Nor to judge and cenſure their Teacher either in his doctrine or ſpirit; if his upright and ſound judgement accord not with their light and ſeduced fancies, or his Method of preaching arride not their vaine and ſelfe-pleaſing Humour. And further, if any branch of doctrine ſhall bee publikely delivered by any Miniſter of the Goſpell, not exactly conſonant with the Canon of the Scriptures, the analogie of the Chriſtian faith,

[i] 2 Pet. 3.16.

and the orthodox doctrine and judgement of the Ancient and Moderne Church: Lay persons are not presently to presume of themselves, that they are so qualified with judgement, or armed with power as to reprove their pastours; because as the Apostle hath told us, [k] *The spirits of the Prophets are subject unto the Prophets.* All that any Lay-person can or ought to doe in matter of his owne private judgement, is no more but to submit himselfe to that rule of the HOLY GHOST, [l] Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε, Trie all things, and hold that which is good. And to this triall and retaining of sound doctrines, they are for action and practice of life to adde that of another Apostle,

[k] 1 Cor. 14. 32.

[l] 1. Thes. 5. 22.

By

m *By building up themſelves in their moſt holy faith and praying in the* HOLY GHOST, *keepe themſelves in the love of* GOD, *looking for the mercies of our* LORD IESUS CHRIST *unto eternall life.* m Iude 20.

They may indeed, if erroneous doctrines be taught in publike congregations, dangerous to the ſoules of GOD's people; give notice thereof by way of information to their and our *Superiours the Biſhops*: who for the maturitie of their judgement, the gravitie of their perſons, and the weight of their authoritie; are able to rebuke, reprove, exhort, convince of errour any unſound doctrine repugnant to the ſacred Scriptures. And when by weight of Argument, and pregnant con-

viction of errour, any doctrine taught shall deservedly be reproved; if the teacher thereof shall obstinately persist in his errour, and refuse to be reformed by the wisdome and authoritie of his Governour; the sentence of suspension, excommunication, or deprivation is justly to proceed against him.

3 This course of Ecclesiasticall discipline, being for substance Sacred, for antiquitie Venerable, and for forme and processe therein so exact, that mans wit cannot reprove it; they that preferre their owne private spirits and opinions before this prudent judgement and practice of the Church, as fantastick separatists do, plainly discover themselves to have their part in that description,

which

which by the spirit of prophecie is given of all such; [n] *Presumptuous they are, selfe-willed, they are not afraid to speake evill of Dignities.* [n] 2 Pet. 2. 10.

With this kinde of high and overweening spirits; our English Church hath of late years beene much pestered and disquieted: so that many godly Ministers of rich talents, worthy endowments, and able gifts, have not received that sweet comfort to their soules, which from the profitable and painfull execution of so sacred a calling, is by command of GOD's Spirit due unto them. For the Apostle hath strictly charged all Christians, [o] *To obey them that have the rule over them, and to submit themselves unto them, for they watch for your* [o] Hebr. 13. 18.

your soules, as they that must give an account, that they may doe it with joy, and not with griefe, for that is unprofitable for you: Yet notwithstanding the weight of this charge, such is the insolent pride and contumacie of spirit in this kinde of men, strongly conceited of the spirituall favour of GOD unchangeably setled on their particular persons: that unlesse both the *observance*, and which is more, the *obsequiousnesse* of the Minister both in doctrine and practice, be accommodated to give them content, and flatter their fancies; they will maligne his person, traduce his name, and scorne and vilifie him with all baseneſſe of contempt: yea, although his life bee most conscionably led in

the feare of God, and his outward converſements with men adorned and made gracefull, with all Humanity, Humility, and Integritie.

4 In the ranke and number of theſe bold and buſie Scripturiſts, wee are to range one Enoch *ap* Evan, a fellow of very meane quality and ſmall underſtanding, as able only to reade Engliſh and no more; yet of high thoughts touching his owne perſonall worth in ſpirituall abilities. For ſo cunningly and yet powerfully had Satan inſinuated himſelfe by ſpirituall illuſions into his underſtanding, for opinion, and into his heart, for affection and inclination to his owne dull and extravagant conceits: that he became pre-

ſumptu-

sumptuously bold to dislike not only the Gestures and rites prescribed by the Governours of our Church, for conservation of uniformitie, peace, and unitie among GOD's people, and ratified by Regall and Legall Authority: But hee proceeded so farre, as to reprove the forme of words used by the Minister in the delivery of the sacred Communion into the hands of *God*'s people: For whereas the wisdome of our Church prescribes the forme of words thus, *The Body of our* LORD IESUS CHRIST *which was given for thee, preserve thy bodie and soule unto everlasting life:* The pride and ignorance of this fellow not able to conceive the strength and significancie of these

words

words; would have them to be new moulded, corrected, and framed thus. *The Body of our* LORD IESUS CHRIST *which was given for thee, build thee up in thy body and in thy ſoule unto everlaſting life.* Theſe formes of words though they ſeeme to differ in the letter and ſound; yet they fully accord in ſenſe and ſignification; yet theſe verball differences in the pronunciation, not ſignification of the words, wrought ſuch effects in the heart of this ſeduced man, that he ſtrongly conceited in his vaine thoughts, and could never bee reformed and rectified by advice; that the geſture of kneeling in the act of receiving, was a *Poſture of body* not onely idolatrous, but abſolutely rendred us incapable

capable of that ſpirituall Nou-
riſhment, which from the ſa-
cred *Body and Bloud* of ou
LORD, did diffuſe and ſtream
it ſelfe into all the faculties o
our ſoules, and all the parts o
our bodies. For in the ſite o
geſture of kneeling, ſaid thi
ENOCH, the legs are caſt be
hind the reſt of the body, an
receive not that influence o
Nouriſhment ſpirituall, at leaſ
in proportion and meaſure o
attraction, as the reſt of the bo
dy doth. This is a conceit ſo
ſublimate, fine, and ſubtile, tha
it rightly fals under thoſe ele
gant expreſſions which *God*
Spirit hath made touching tha
Grand Impoſtour the Divell
for his wiles and ſleights an
termed P νοήματα, ſubtile deviſe
to entangle mens thoughts

p 2 Cor. 2 11.

And q τὰ βάθη, depthes or profundities. For these conceits are so subtill, deepe, and profound, that *Hales*, *Aquinas*, or *Scotus*, could never in their curious and deepe speculations, rise to the height, or fathome the bottome of them. The gestures which this vaine, light, and seduced man, conceited to himselfe as most convenient in that sacred act of GOD's worship; were either standing and bowing, or sitting and bowing of the body. For the gesture of standing hee alleaged (full wisely I warrant you) the words of our LORD and SAVIOUR IESUS CHRIST, r *Behold, I stand at the doore and knocke, if any man heare my voice and open the doore, I will come in unto him, and sup with him,*

q Revel. 2. 24.

r Rev. 3. 20.

him, and he with me. For the ge
sture of sitting, he had no Scrip
ture at all to alleage, nor any
other warrant or argumen
but the apprehension of his
owne dull and depraved ima
gination. In these strange opi
nions of his, we may behol
2 Thes. 2. 10. the powerfull *Working of Sa
tan with all deceiveableness o
unrighteousnesse.* For the po
stures of standing, of sitting, o
kneeling, being all naturall an
bodily actions; without th
addition of bowing, which is
mentall and spirituall actio
and hath relation to some o
ther nature, either in the Cre
tor, or in the creatures t
whom it is directed; are i
themselves, as they are actio
bodily and naturall, neithe
good, nor evill at all: And do
onely

onely partake of goodnesse, or illnesse, as the motion of bowing with intention of Adoration is added unto them. And yet this Dolt not versed in the Principles of Catechisme touching worship given to creatures by bowing of the body: would presume to talke, to censure, and peremptorily to judge of things he understood not, and therein resist his wise, learned, and religious Superiours. *But Pride and Ignorance are these mens cognisance.*

5 Now touching this ENOCH, that I may give you the true and just measure of him, for person and qualitie. Know, Good Reader, that he was the son of one EDWARD *ap* EVAN, a countrey Farmer of the Parish of *Clunne*, in the Countie

Countie of *Salop*, and Dioceſſe of *Hereford*; a man, who by a long courſe of induſtrious painfulneſſe in the execution of his vocation, and frugality of diſpoſition in the governement of his family, and management of his affaires; had acquired unto himſelfe a competent eſtate of livelihood, for his owne ſupport, and the preferment of his children: ſo that he paſſed in the reputation of all his neighbourhood among the number of rich men; living in peaceable manner in the courſe of his life, and good eſtimation among men of his ranke. This EDWARD, as he told me himſelfe, had two ſons, and five daughters. His two ſons, *Enoch* aged 34. and *Iohn* aged 31. he detained in his owne

owne family with himselfe, and educated them in the practice of Husbandry, to execute his affaires, and to be a comfort and support unto him in his elder yeares. *Iohn* the younger brother, was of person tall, strong, and proper; of quality affable and sweet natur'd, of countenance, comely; most dutifully obedient to his Parents, carefull of their welfare and thriving, and never known in one and thirty years, to have given any froward, stubborne, or undutifull reply in words to his father or mother: though his father was of condition austere, and held a severe hand of government and command over him. *Enoch* was a fellow of a middle stature, of complexion swarthy, under the

predo-

predominance of the humour of melancholy; of Countenance nothing alluring and lovely, but sowre and dejected.

6 In this family of *Edward ap Evan*, some sense of religion joyned with the domesticke worship of GOD, had for some yeares made entrance, and received entertainement. For they had (as *Enoch* told mee) prayers twice every day; not such as were conceived in their owne hearts, by the private motions of the Spirit, (the raigning practice of this age,) but more commendable and regular; being orderly read out of the Service-book of our English Church by *Enoch* one day, by *Iohn* another, in a constant course of well-ordered disci-

discipline; at which all persons in the family were required to be present. This taste of religion stirred up in *Enoch* a desire of further proficiencie in the knowledge of GOD's will; so that he bought him a Bible, which he seldome omitted to carry about with him in his pocket: in so much that at the plough in the field, and in the barne when he threshed his fathers corne, hee borrowed some time from his present imployments, to cast his eye on this Sacred Booke; so sharpe and insatiable was his thirstie desire of holy reading. This practice of his grew in short time to a great forwardnesse in the profession of Piety to the eye of the world: and an itching desire to bee accounted more

more zealous than his neigh
bours, so cunningly wrought
it selfe into his affections, tha
his practice therein contained
not it selfe within the sober li
mits of prudent moderation
For hee was not contented t
stint and confine his solemn
and publike worship of G o
to the L o r d's day, common
ly called *Sunday*: which toge
ther with those few other Ho
ly-daies appointed by the wi
dome of our Church, migh
have satisfied a wise man and
sound Christian: but hee bus
ly harkened after weeke-da
Lectures, and would often
times ride three or foure mil
to heare sermons, the ordinar
practice of this formall ag
Having continued this cour
by the space of two yeares; h

ἡμέρα κυριακή. Rev. 1.10

bega

began to distaste some ordinances of our Churches constitution for the peaceable and uniforme regiment of GOD's people; hee disliked the superiority and government by Bishops, the gesture of kneeling in the sacred Communion, the signe of the crosse in Baptisme, and such like.

7. Hee would never upon any remonstrance, perswasion, or pregnant conviction of his errours and folly, be drawne to confesse. For though I pressed him often and seriously herein, and left him destitute of all reply or colour thereof: yet in the impudencie of his spirit, and bold resolution of a stubborne minde, I could never draw other answer from him, but that by his reading

the holy Scriptures he had ap-
prehended these opinions, his
reading being enlightned, and
sanctified unto him by the Spi-
rit of GOD. When I told
him that all true illuminations
of GOD's Spirit in the hearts
of his children, did ever hold
an exact consonancie with the
letter of the Scriptures, and ne-
ver varied from them, accor-
ding to the words of our *Lord*,
Ioh.14. 26. *When the Comforter, the* HO-
LY GHOST, *whom the Fa-
ther will send in my Name, i-
come, He shal teach you al things,
and bring to your remembrance
whatsoever I have said unto you.*
Ioh.5.39 And againe, *Search the Scrip-
tures, for in them yee thinke yee
have eternall life, and they are
they which testifie of me.* And
Esa.8.20 further, *To the Law and to the*

Testi-

Testimonies, if they speake not according to this Word, it is because there is no light in them.

When I pressed those Scriptures unto him, which plainly demonstrate, that the teaching of GOD's Word, and of his Spirit, are one and the same in substance and nature: And whē I requir'd him to produce some place of sacred Writ, whereon he grounded his extravagant conceits: He answered me, that his judgement and mine might haply differ, because the true Spirit, and the measure thereof, were not given by GOD to all alike, but in speciall manner, measure, and degree, both for the grace of Illumination and sanctification to GOD's peculiar ones. And for proofe hereof, hee

aimed at certaine words of o
Lord, which he could not r
member, till I perceiving h
ſcope, furniſhed him with t
place, and that was, † *It is g*
ven to you to know the myſter
of the kingdome of heaven, b
to them it is not given; for w
ſoever hath, to him ſhall be giv
and he ſhall have more abunda
ly, &c. And from theſe wo
of our SAVIOUR IE
CHRIST, he had raiſed
himſelfe, a very ſtrong a
pleaſing imagination, that
himſelfe in ſpeciall was a p
ſon elected of GOD, inſp
with His Spirit, and contin
ly guided and directed by t
ſame Spirit. And this con
hee ſo hugged and cheriſh
in himſelfe, that many ti
when any preacher uttred a

† Matth. 13.11.

point of doctrine, which arri-
ved unto him and relished his
pallat; hee would seeme to
those who were neere unto him
in the Church, to be even wrapt
up into admiration, and trans-
ported with spirituall delight:
And on the contrary, if any
thing was delivered, which
hit not point-blanke with his
foyish fancie of inconformitie,
he would visibly discover by
his stamping on the ground,
by his inward fretting, and the
contracting of his forehead, the
impatience and rage of his fan-
asticke spirit.

8 These things being per-
ceived in him by his mother,
who (according to those re-
ports I have heard of her) was
a discreet woman, of very
good understanding, and of a

ſtout ſpirit; ſhe tooke occaſio
gently to reprove theſe thin
in him, and told him ma
times in very loving manne
That the end of theſe thi
would bee nought! Vnto t
diſlike of his mother, *Iohn*
younger brother adjoyned
endevour to reclaime *En*
from his wilde and irregu
opinions, and peaceably t
him, That *hee ſaw no men*
good, honeſt, and faire condi
ned, as they who were peaceable
Religion, and free from ſelfe-c
ceited opinions. Which wo
of *Iohn*, as the event declar
ſhortly after coſt him the lo
of his head; for though t
perſwaſion was no more bu
ſweet remonſtrance of br
therly affection, and ought
charitie and conſcience ſo
ha

have beene taken: yet it so irritated the secret rage of the spirit of *Enoch*, that he inwardly boiled with rancorous malice both against his mother and his brother: and for no other cause contrived the death of his brother *Iohn*, but *because he would not entertaine his opinions*, and comply with him in his schismatical courses. From this time of conference and parley, as *Enoch* himselfe told me, he so distasted his brothers resolution in religion, that hee resolved in his desperate and wicked heart to doe him a mischiefe; only his purpose being yet but new, had not attained to full growth and maturity.

9 Now know here, friendly Reader, that this *Enoch* and *Iohn* had continued bed-fel-

lowes together in their father
house, from their infant years
and weaning from the breasts of
their mother, to the one and
thirtieth yeare of age of the
younger of them. And during
all this time, as *Enoch* assured
me, and engaged his truth and
salvation upon it, there had ne-
ver fallen out any verball quar-
rell or dissention between
them; no, not so much as a
terme (*Thou*) had ever passed
in anger from the one to the o-
ther. And being both of them
arrived to years of judgement
and experience, able to manage
affaires of life for their own
profitable thriving; they were
so well perswaded mutually
betweene themselves, of the in-
tegrity and soundnesse of love
in both their hearts each unto
other;

other; and also of an upright and faithfull disposition of minde, free from guile in their temporall affaires: that they became Co-partners in occupying of ground in their neighbourhood: and also in stocks, of cattell and sheep: yea, their very money which oftentimes breeds jars betweene brothers themselves, they kept in one chest together, each having a key to himselfe, and they never differed in one penny of account.

10. Yet observe, I pray, in the middest of this sweet harmony of brotherly accord, the truth of the words of our LORD and SAVIOUR, u *Thinke not that I am come to send Peace on earth; I came not to send Peace, but a sword: for*

u Matth. 10.34.35

I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in Law against her mother in Law, and a mans foes shall be they of his owne houshold. For *Enoch* now puffed up with an high conceit of his spirituall estate, his inspirations from GOD, and his unchangeable assurance of his owne establishment in the favour of GOD; imagined himselfe warranted by these words of our LORD, not onely to hate, but to persecute to bloud and death, whosoever should oppose, contradict, or refuse to concurre with him in not admitting his inspirations. These illusions of Satan anciently entertained by the *Manichees*, *Messalians*, and of later times

by

by the *Anabaptists*, so blinded the eyes of his understanding, and perverted the quality of his will, that he judged himselfe called of GOD to vindicate the cause of GOD, and by effusion of his owne brothers bloud, as he reported to me, *To draw the children of light out of darkenesse, and to declare his owne Zeale to the Word of* GOD.

11 A controversie therefore happening (undoubtedly the worke of Satan) in the house of *Edward ap Evan*, upon Sunday the thirtieth day of *June* last past, 1633. betweene *Joan* the mother, and *Enoch* her sonne, whereat *John* was present, touching the most convenient gesture in the act of receiving the Sacred Communion,

stirred

ſtirred up by *Enoch*, (as that ſect is alwayes prating of ſuch matters.) *Ioan* the mother, and *Iohn* her ſonne, according to their unlearned and plain manner, pleaded for our Church geſture of kneeling in that holy act: *Enoch* a fellow of haſty, furious, and proud ſpirit, defended ſtoutly, according to his blunt and rude faſhion, that to ſit and bow the body was the moſt *Conveniens poſtura*. The oppoſition in opinion grew ſo ſharpe between them that *Ioan* told her ſonne *Enoch* that hee was a very ſorry fellow, and deſired of the Lord to *Inſtruct and amend him*. *Iohn* alſo very mildly, as his manner was, ſignified his diſlike of *Enoch*'s opinion, and made knowne his owne reſolution

to

to remaine constant in his obedience to the King and his Lawes. This purpose of *Iohn* concurring with his former dislike of *Enoch*'s courses, added new flames unto his wrath and malice formerly conceived, and now growne inveterate; that from that very instant of time he waited an opportunitie to execute his secret and maligne rage against him. Yet he grew not to a full resolution to murder *Iohn*, till the Friday morning after this unfortunate conference betweene them. *Iohn* called up his fathers servant; and they together yoked up their cattell, and betooke themselves to their worke in the fields. *Enoch* later up, wayted the comming of *Iohn* from the fields; whose

whose custome was, after his
weariness with labour, to
take a small repast of me
and drinke, and to repose him
selfe in slumber for an hou
on the end of the table-boa
upon a cushion. This custo
of *Iohn* being very wel know
to *Enoch*, he sets in a readine
a great hatchet, with an ed
very broad and sharpe, wa
his time, and finding a cal
opportunity free from all lik
lihood of resistance, *Iohn* b
ing in a deepe and peacef
slumber; *Enoch* strucke hi
with the head of the hatch
upon his bare head: and t
wound thereof being not de
by impression, because t
feare of a wounded cons
enco, for so inhumane a p
pose, abated the strength

after his armes, and made him with
our, trembling hand to perpetrate
of me hat villany. *Iohn* fell instant-
ose him from the boord to the
n hou oore, astonied with the blow,
e-boo et not so wounded or disa-
custom led from rising, but that hee
know rambled for help to raise up
adine im selfe; which *Enoch* fearing,
an ed esperately strucke him with a
way cond blow in the necke with
calle he same hatchet; and the edge
all lit hereof being very broad and
ohn b harp, he therwith at one blow
aceful nore, as he himselfe told me,
e hi eparated his head from his
atch odie.

nd th 12 Vpon this stirre and
ot de umbling noise in the house,
se th *oan* their mother being in the
consc ext roome came presently in,
a pi nd seeing, to the infinite griefe
gth of her soule, the head and bo-

die

die of her younger son sepa fury
ted one from the other; s elf
lift up her voice with a sh him
and sharpe sound, and said by
Enoch in a passion of terror a hol
griefe; O thou Villaine, with
some such like words of p and
voked indignation, (for *En* rage
could not remember them with
What hast thou done? hast th her
killed thy brother? Vp and
these words, *Enoch* still en nto
ged with diabolicall furie, all
having the hatchet in his ha he
struck at her very face with oule
his force: And she being a Crea
man of threescore and two ere
yeares of age, put by two her
three of his blows by clasp dy
and closing with him, and th oor
by turning away the stren trok
of his violence, and mak head
way for the affwaging of aps
fu im.

fury, had not the *Divell* himselfe beene outragious within him. But she wanting strength, by reason of her great age, to hold conflict and wrestling with him, and crying for help, and calling to him to remit his rage: hee nothing mollified with her fearefull cries, strucke her betweene the left shoulder and the neck foure inches deep into her brest; with which mortall wound shee fell downe on the floore ready to expire her soule into the hands of her Creator. And he not satisfied herewith, ragingly dragged her wounded and bleeding body to the threshold of the doore; and thereon at five strokes more hee divided her head from that brest, and those paps which gave sucke unto him.

13 These

13 These furious out-rag
and crying murders thus p
petrated, hee instantly bar
the doore where the dead b
dies lay; hee takes the hea
wraps them in a course lin
cloth, which hee drenched
water, that their bloud still
suing thorow the veins of th
heads freshly bleeding, mig
not so sensibly appeare as th
row a dry cloth it would h
done. The wet cloth with
heads he enwrapped in an
russet jerkin, bound and
fast. And laying this bun
on the table-boord, he goes
to his chamber, shifts his b
ches and stockings, which w
stained with the aspersion
the bloud, comes down ag
beats out a large clay-wall
the roome, and thereat he

ues forth, and makes his escape
nto the fields. Thinking by
his his practice of breaking
he wall, to colour and cover
is fact, and to transpose all
uspition thereof from him-
elfe, to an opinion that some
assengers that way, or theeves
ad committed these furious
nd desperate murders. In the
ime of his escape in this man-
er, a young black horse of the
ld mans, by the negligence of
servant boy of the house, got
nto the roome at the gappe or
roken wall where the dead
odies lay: And being found
here, a rumour was scattered
over all the countrey, and en-
ertained of light and credu-
ous persons, that the Divell
n the shape of a blacke horse,
was found in the roome where
the

the headleſſe bodies lay.

14 *Enoch* having thus eſca-
ped into the fields, conveye
the heads ſecretly away, an
hidde them under a heape o
looſe Fearne, ready cut to be
burned. After this, he walke
forward almoſt a mile, an
came to a Kinſ-mans houſe o
his, one, Goodman *Howells*
and enquired for a young ma
of this houſe, the ſonne of th
Howells: anſwere was ma
him, that if he could ſtay hal
an houre, he might ſpeak wi
him, for hee was gone forth
and would be returned by th
time. Vpon this anſwere, *E-*
noch goes into the houſe, an
waites the comming of h
Coſin: and in the *interim*, h
tooke a Bible which hee fa
upon a ſhelfe, and ſate hi
down

downe, and read the first chapter of the Prophecie of *Isaiah*; and by that time he had read through the whole chapter; the young man whom he had expected came in: After salutations betweene them, *Enoch* desired him to lend him the booke called the *Practice of Piety*: his Cosin went instantly to his chamber, and fetcht it; and thereupon they two walked forth into the fields towards *Enoch's* fathers house. As they passed together (his Cosin altogether ignorant of his bloudy facts:) *Enoch*, sayd to his Kinsman, I must turne aside a little, to see a thing I left in the field. These words were no sooner uttered by him, but two Mayds of his Fathers family, accompanied with

the headleſſe bodies lay.

14 *Enoch* having thus eſca-
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came to a Kinſ-mans houſe o
his, one, Goodman *Howells*
and enquired for a young ma
of this houſe, the ſonne of th
Howells: anſwere was mad
him, that if he could ſtay half
an houre, he might ſpeak wi
him, for hee was gone forth
and would be returned by tha
time. Vpon this anſwere, *E-
noch* goes into the houſe, an
waites the comming of h
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with some of the nearest neigh-
bours having raised the crie,
and prosecuting the pursuit of
the Murderer, seized there up-
on him, apprehended him, and
brought him before the next
Iustice of the Peace, Sir *Robert*
Howard a Knight of the *Bath*,
of noble birth, sonne to the
late Right Honourable, the
Earle of *Suffolke*.

15 *Enoch*, beeing by this
prudent knight examined, tou-
ching the unnaturall and bar-
barous facts objected against
him, stoutly, resolutely, un-
dauntedly denyed for a while,
and impudently, without
blush, or change of counte-
nance pleaded his innocencie.
But being pressed by that No-
ble and wise Knight, with such
reasons and arguments, as to

his

his wisedome seemed most strong and pregnant to convince him: at length, overcome with the horror of his owne conscience, and shame of his impudence, he began to relent, and by impressions of deserved wrath, from the divine Majesty of *God*, into his Soule, he became sensible of what he had done. And thus overcome with the agitations of tormenting panges in his owne bosome, he desired that worthie Knight that hee would send for one M^r. *Erasmus Powell*, a learned, reverend, and aged Divine, who by the Sacrament of Baptisme brought his *Enoch* into the visible Church of GOD. M. *Powell*, being come, tooke *Enoch* apart into another roome, from

the

the presence of the Knight ſee
and to him he opened the fact rie
with ſuch circumſtances, ala
were by Queſtions propoſed his
unto him.

16 The facts thus reveal Nei
and confeſſed by the Male o c
ctour; Sir *Robert* command is g
his Clarke to write the *Mi* ecti
timus, and ſent him well gu rot
ded with the Conſtable of e c
hundred and others into h
County Gaole, held in w
Towne of *Shrewsbury*. As rot
Keepers of the priſoner ca ou
onward their way, they w r
to paſſe by *Enoch*'s Fath er
houſe; and he being deſir ace
to ſee his aged Father, req ve i
ſted of his Keepers, to per lt
him to turne into the hou ffio
but being come in, his fat fe b
refuſed to ſpeake to him, o s w

ee him, being overcome with
riefe of heart for so great a
alamitie upon his Familie.
is eldest Sister, the Wife of
n honest Free-holder, of the
Neighbour-hood, being come
o comfort her Father in this
is great consternation and de-
ection of Spirit; seeing her
rother enter into the house,
e came unto him with teares
her eyes and face, and sor-
w in her heart, and said, Ah
rother *Enoch*, what moved
ou to take away the life of
r deare Mother and Bro-
er? Hee replied unto her;
ace foole, hold thy Tongue, We
ve in a false Church, and thou
lt see a change shortly. This
ffionate discovery of him-
fe being the maine secret of
s wicked heart, and the in-

centive to all his villanies, Re wor
ceived from his brother i And
Law the husband of his eld and
sister, who charged him wi have
these words in my presenc relig
and thereby left him destitu d T
of all reply, by telling him h hood
heard them from his own 17
mouth, and that he would forw
firme them upon his oath he
any Court of this Kingdom ers
And here let all those Perso p th
who out of a turbulent affec ge
on to *Non-conformity*, ha hren
stoutly argued and pleade nd t
that distemper in this ma f on
braine, and not any Erroni ney
opinions relating to Chur eir
matters, brought forth th n th
diabolicall Acts of *Matri* te d
and *fratricide*; Let them wei And
in their retired thoughts t atte
Nature and tenour of th rderl
word

words, and to what they relate: And let them be also ashamed and learne to blush, that they have so unjustly, not to say irreligiously darkned and opposed Truth, to countenance falsehood and their owne faction.

17 This *Enoch* being brought forward towards the Prison, the day declining, his *Keepers* were constrained to take up their lodging in a small village Towne five miles from *Shrewsbury* called *Powlderbach*, and there lodged at the house of one *Thomas Turner*. After they were entred there, and their Supper prepared and set on the Table, all the company sate downe lovingly together: And *Enoch*, as most versed in matters of Devotion, did very orderly both before, and after

Supper, give thankes to God for their foode. The company being risen from the Table turned towards the fire, not so much for the comfort and warmth thereof, for the time was but newly past Midsūmer as for conference sake. As they sate thus friendly talking together, *Enoch* was espied by a servant of the house to fix his eye upon a Spit or Broach which the Maide by negligence had left in one end of the Chimny. The Servant kept his owne eye carefully upon *Enoch*, expecting The event of his Anger, for he perceived some wrath in his heart discovered in his countenance by his contracting of his fore head, and staring with indignation upon the Constable

the hundred, to whom he was by the *Iustice* committed. And on the sudden up starts *Enoch* in a desperate rage, and catched at the Spit, therewith as was conjectured, to have goared the *Constable*. The Servant, whose vigilant eye attended the hands of *Enoch*, stept suddenly betweene him and the Spit, and thereby prevented his bloudy purpose. After this, they brought *Enoch* to bed, where, after two hours, either sleepe, or silence at least, they of the house who watched and garded the Prisoner, heard a most fearefull noise in the street, neere to the doore of the house where *Enoch* lay, as if it had beene the ratling of the wheels of two or three Carts furiously driven. In this Towne,

three watchmen for the hun
dred sate up in the street tha
night on the County watch
who were not of *Enochs* com
pany, but walked to and fro t
take notice if any travellers
passed that way. These me
also heard the noise, and were
greatly terrified therewith
With this rattling and rumbl
ing noyse, *Enoch* then in his
bed, being suddenly awaked
became terribly affrighted an
greatly distempered with en
raged feares and outcryes; s
that he leaped out of his Bed
cast off his Shirt, and cam
downe naked out of the Cham
ber unto the company, h
Watchmen below in the Hall
and there cryed out with gre
vehemency and contention o
voice, many times without I
termission

termiſſion: *ô they murder me, they murder me, they murder me.* Which terrible expreſſions of tormenting feares, confirme that ſentence of ſacred Scripture (x) *The Spirit of a man ſhall ſuſteyne his Infirmityes, but a Wounded Spirit who can beare it.* For hee whoſe heart and hands were yet moiſtned with his Mothers and Brothers *blood*, apprehended the leaſt noyſe ſounding in his eares to be the aſſaults of Helliſh furies ſeizing upon him. His Keepers being thus diſquieted with him, made haſte to be eaſed of their trouble, attired him in his cloathes, pinnioned his Armes, and towards foure of the clock in the morning on *Sunday* the ſeventh of *Iuly*, they brought him forward to the Goale in

x Prov. 18. 14.

Shrewsbury. When the Keepe
of the Prison read his *Mitti*
mus, and understood his fact
he loaded him with irons, an
committed him to the com
mon lodging among malef
ctors of his owne qualitie.

18 When the rumour o
Enoch's murders and impriso
ment was divulged abroad; i
was wonderfull to see ho
people of all qualities reso
ted unto him, questioned wit
him, and although altogeth
unable to administer eith
counsell or comfort to a ma
of his disconsolate condition
yet many of them were fo
ward and busie to cloud an
darken the truth of that ver
cause, and onely cause, whic
he himself constantly alleage
of his provocation to thes
facts

facts. For divers who affected not the Ceremonies of our Church, with whom this County and this Towne have of late abounded; could not endure to heare that a Brother of their ſociety and opinion, ſhould ſo ſtaine and diſhonour the ſanctity of their holy Profeſſion, as to imbrue his accurſed hands in her bloud, who had conceived and nouriſhed him in her wombe. Hence great care was taken, and all policies imployed, to perſwade the Malefactor to aſſigne ſome other cauſe and probable reaſon of theſe murders, and not any touch of his diſlike of Church Ceremonies. Many Miniſters of our Countie, and ſome of our Towne repayred unto him, and every man talked

ked and reasoned with him, a
to his owne understanding see
med best pleasing. And he
freely confessed to al men, tha
upon difference in opinions be
tweene him and his brothe
touching the Gesture in th
Communion, his wrath con
ceived against him, turned in
to rage; and incensed his hea
to the murder of him.

19 It came into my hea
to go visit this fellow; and be
ing come to the Prison-hous
I requested the Gaolour to le
me have a sight of the Prison
in a private roome. He instan
ly commanded one of his se
vants to bring him unto me
Enoch being come, I told hi
in the presence of the Keep
and his servant, that I w
come to see him, not to satisf
curiosi

curiosity, nor to urge and presse questions unto him: but with a cleare and pure intention, by laying the judgements of *God*'s wrath before his eyes, to strike his conscience with the sight and sense of his great wickednesse; and afterwards to minister those directions, whereby to bring him to repentance, and the reconciled favour of God. My first question with him was this:

Min. Thinkest thou *Enoch*, that thy mother who conceived and bred thee in her wombe, with many pangs and throwes, did ever harbour in her heart, a thought or suspition, that when thou wast arrived to mans estate, and shee to her aged yeares, thy unnaturall rage should draw her bloud,

and

and ſeparate her head from her ſhoulders?

Enoch. To this queſtion of mine, he made no anſwer at all, but lifted up his hands a little, and caſt downe his head with great confuſion and perturbation of ſoule.

Min. I ſaid unto him again, *Enoch*, I am come with purpoſe of my heart to doe thee good; and if thou wilt deale truly with me, and with thine owne ſoule, thou ſhalt find me both able, and deſirous to doe thee good. He gave me thanks for my kindneſſe, and was very willing and deſirous to entertaine my adviſe. Hereupon making benefit to my ſelfe of that readineſſe I found in him to hearken unto mee, ſaid further:

Min

Min. Enoch, I charge your conscience by that Authoritie which CHRIST our LORD hath given to me as a Minister of His sacred Gospel, that you doe impart unto mee, the *true moving cause or causes, which stirred you up to these unnaturall facts*: for unlesse I search your wounds to the bottome, *Enoch* assure your selfe, I shall never bee able to apply any solid comforts unto you, but they will rankle in your soule, and prove incurable.

Enoch. Sir, since you charge and presse my conscience herewith, I will as truly confesse to you, as I will doe to CHRIST Himselfe; *The True and the only cause which instigated mee to these facts, was my Zeale to the Word of* GOD.

Min.

Min. I replied, that zeale for GOD's glory, or for His Word, must be qualified with command from GOD Himselfe, either by expresse declaration of His will by *Oracle* and *lively voice*; or else, which is equivalent thereunto, *By the full and undoubted assurance of a divine instinct and motion of* GOD's *Spirit.* But this latter I told him, under *The setled estate of the Church of the New Testament, was peculiar onely in matters of this nature unto the persons of the Apostles of our* LORD, *and descended not unto our times.* The Apostle *Peter* Act. 5. 5. 10. strucke with present death *Ananias* and *Saphira* his wife but the power of that stroke came directly and immediately from GOD Himselfe, as a mira-

miraculous act of His wrath against their hypocrisie, and a divine declaration of the truth of his Apostolicall Doctrine and calling. But *Enoch*, your fact agreeth not with this, but hath some correspondence with the passionate, furious, and irregular zeale of *Iames* and *Iohn*, [z] *Who desired our* LORD *to give them leave to call for fire from heaven to consume the Samaritans*: and were for their unsanctified rage sharply checkt by our LORD and SAVIOUR; who intimated unto them, that GOD's Spirit in men is milde and gentle, according to that perpetuall Canon and rule, [a] *The Wisdome that is from above, is pure, peaceable, gentle, easie to be intreated, full of mercy and good fruits,*

z Luke 9. 54.

a Iames 3. 17.

fruits, without partialitie, without Hypocrisie: But Satans spirit and motions are raging and furious, exciting to bloud and murder. What say you now *Enoch* to your owne facts, doe you like or dislike them?

Enoch. Sir, I know not whether I have done well or ill.

Min. All facts of this nature are undoubtedly the desperate effects of *Satanical suggestions*, covered and coloured over with the faire pretence of zeale flowing from divine inspirations, onely to mitigate and allay the trouble of conscience incident thereunto: What say you to this?

Enoch. I know that Satan hath no power to prevaile with the true children of GOD.

Min.

Min. Doe you perswade your selfe to be the true childe of GOD, and actually in the state of grace, having committed these execrable facts? your fact is the very same with that of *Cain*, and in one most fearefull degree of unnaturall cruelties farre surmounts his: and hee is branded with the hellish marke [b] *of Satans prevailing with him.* And how you should bee free from the prevailing power of Satan in your heart, and over you, for my part I yet understand not. For wee are ever to judge of the nature, strength, and prevailing of Temptations, by the reall acts which are effected and produced by them. Our owne imaginations, which are liable to errour, flattery, and seducement,

b 1 Iohn 3. 12.

ment, are no rule, by which either our owne, or other mens judgements are to be guided and directed.

Enoch. I will not let go my hold of CHRIST, for all this sinne of mine.

Min. Our LORD IESUS CHRIST, is indeed the true, the only, the immoveable foundation of the Church and children of GOD: But he is to be apprehended and applied to the soules of Christian men, by pietie, vertue, and the constant feare of GOD; and not by every idle imagination and fleeting fancie, which springs up in the minds of carnall men. But tell mee, is our LORD CHRIST in your power to bee held or let go at your pleasure? His own word

words are these, [c] *No man commeth unto me; except the Father who hath sent me, draw him.* But undoubtedly GOD the Father doth draw His children to His SONNE CHRIST IESUS *by faith: and that faith workes in their hearts by love* [d]. But Love and Murder, are qualities of contrary nature each unto other; they cannot actually subsist and have being in one and the same heart, at one and the same time. For the repugnancie and contrariety of their natures, doth mainely labour to destroy and extinguish each other. If the true faith cannot have being without pure Love, its gracious and inseparable companion, by what gift or grace within you, doe you thinke to lay hold on, and

[c] Ioh. 6. 44.

[d] Gal. 5. 6.

retaine

retaine our LORD IESUS CHRIST unto your selfe.

Enoch. I hope by my repentance to recover my faith againe.

Min. Your sect is frequent and much in talking of Faith, which makes the Papists in proud scorne to call Protestants *Soli-fidians*: Tell me, if you can, What is faith, whereof you so much presume?

Enoch. I thinke faith, is to trust in GOD for salvation.

Min. To trust in GOD for salvation, is one principall act and practice of the Nature of Faith, as it stands in relation to GOD's mercy, and his promises. But as Faith is a supernaturall Qualitie wrought into mans soule by GOD's Spirit, it hath many more actions and

opera-

operations, than only affiance in the Love and Mercy of GOD. For true Faith purifies the hearts of all those who are endued therewith. It begets *Humilitie* of *heart, unity, peace,* and *love* with all true beleevers. But none of all these vertues have any affinity or agreement with your facts of cruell murder. For if wee search all the volume of the sacred Bible, and examine the ancient records of Infidels and Heathens; No fact of man in any age may stand parallel with this of yours. And therefore flatter not your selfe with a vaine opinion of the truth, or the strength of your faith: for had true faith been of any vertue and force in any faculty of your soule, either in your understanding

1 Ioh. 3. 3. Acts 4. 32. 1 Pet. 1. 22.

derstanding to guide your co
gitations, or in your will to re
ctifie your resolutions and acti
ons; you had never so fearful
ly and desperately fallen into
these barbarous murders.

Enoch. Doe you thinke then
that there is no meanes or way
left for me to recover GOD's
favour, and the pardon of these
great and crying sinnes?

Min. Yes, upon your deepe
Humiliation and repentance,
undoubtedly GOD will par-
don your facts, stoppe the cries
of bloud, and receive you to
grace and mercy. Now the
ground-worke of repentance
for a man in your case, is first
to cast off all flattering and de-
luding conceit of your imagi-
nary faith. 2. To labour to
bee convinced in your soule,
that

that your facts were wrought and acted by the Immediate presence of Satan within you. 3. To Abhorre from the very heart and soule the things you have done. 4. To powre out your soule continually to *God* in fervent and secret Prayer, craving of His mercy to pardon your sinnes, and to checke and restraine the malice, power and prevailing of Satan against you. 5. To cast away all presumptuous thoughts, which you shall finde to spring up in your owne carnall heart, and to be secretly conveighed into your minde by that infernall spirit. These things if you shall carefully set your selfe to performe in singlenesse of heart: GOD's promise is made and shall never be annulled: *At*

what

Ezek. 18. 21, 22. *what time the wicked shall turne from his sinnes, which hee hath committed, and keepe all my Statutes, and doe that which is lawfull and right, he shall surely live, hee shall not die.* But tell mee, wherein differed you in opinion from your mother and brother?

Enoch. Touching the Gesture at the Communion, they would kneele, and I would sit and bow my body.

Min. And did you for this very cause shed their bloud?

Enoch. My wrath kindled for that cause only, against my brother, and in that wrath I slew him.

Min. Many persons in this Towne, who have conferred with you, are not of that opinion, and do report other cause thereof.

Enoch.

Enoch. Sir, I told you I would confesse to you, as unto CHRIST Himselfe: as I hope to be pardoned of GOD, I and my brother never differed nor disagreed in all our life, but in that matter onely, and in our difference therein I slew him.

Min. The Gesture of kneeling at the Communion, is commanded by the Authority of our Soveraigne Lord the King, with the assent of all the learned Bishops in our Land venerable for piety, learning, and vertue; confirmed with the approbation and publike Testimony of both the Universities, and the godly learned therein: ratified by Act of Parliament: And lastly, obeyed by many thousands in this

Land, who neither want th truth light of divine truth to direct of w them, nor the true feare o thou GOD to warrant their pra you ctice. And thinke you of you pani selfe, that you are wiser, ding more righteous than all these E

Enoch. I should not doe so so of and with this answer hee ca short downe his countenance, a coun lifted up his hands. up hi

Min. This spirituall pride M the fault of all your sect: so o no sooner doe any of your nd t gin to looke toward *Sion*, a your in your owne conceits to re know the things of GOD: but feare stantly you so over-value yo egrit owne small worthes; that you g the learning and pietie in th nd v Kingdom, is not able to equ ence your petty devotions, eith ected for soundnesse of judgeme were

tru

truth of faith, or uprightnesse of walking. No doubt but we should have a jolly Church if you and your conceited companions had the new-moulding and rectifying of it.

Enoch. I should not t hinke so of my selfe: And with this short reply he cast downe his countenance againe, and lifted up his hands a very little.

Min. How came you at first to entertaine these opinions, and to dislike the gestures of your betters for wisedome, knowledge, vertue, and the true feare of GOD, and constant integrity in all their wayes? Have you got these itching, toyish, and vaine conceits by conference with any Ministers disaffected to peace and unitie? Or were you privately perswaded

thereto by some of your
quaintance? or have you he
any Minister publikely to
clare his dislike of the pres
forme of government, and
this gesture in special? or w
you moved thereunto by
example of any whose pers
you reverence for wisdo
and piety? or have you by
ding any schismaticall boo
received taint and infec
herein?

Enoch. By none of all th
meanes, but by reading
GOD'S Word.

Min. I never knew any
of your vulgar educati
meane capacitie, and small
lent of knowledge, so acut
to extract an opinion of t
nature from GOD'S wo
which GOD by His Spirit

ver put into His Word: you
passe all the Alcumists that
have ever heard or read of.
But this is the effect of spiri-
uall pride of heart in such
men as you are. For when you
have beene secretly deluded
and seduced [e] *By the cunning* e Eph. 4.
craftinesse of such as lye in wait 14.
to deceive: and thereby your
judgements depraved with er-
rour, heresie, or schisme; you
glory therein, and adde contu-
macie of heart to your opini-
ons; desirous to arrogate unto
your selves the praise of your
inventions, and to be thought
that by the sharpnesse of your
owne wits, and penetration of
your understandings, you have
found out some hidden truths
revealed only by GOD to the
children of His grace and

election, by sharpening the
understandings with His en
lightning Spirit, to conceiv
and perceive more holy truths
than all the godly learned i
the Land besides. But tak
heed of these things, and le
my counsell take place wit
you; change your opinions
which have alreadie Inveigle
and thereby wounded you
soule with desperate sinnes, ex
posed you to the infamie o
the world, given infinite scan
dall to the Church of Go
and her children, cast you o
of the love and favour of a
good men, and will undoub
tedly abridge your dayes b
the stroke of Iustice, in the ju
and exemplary execution o
Law. For [f] *Hee that shedde*
mans bloud, by man shall hi
blo

f Gen. 9. 6.

blood be shed, for in the Image of GOD *he created him.*

Enoch. I doe yeeld my body to the Law which I have offended.

Min. What Law doe you think you have violated? whether the Morall Law of GOD and Nature? or the Humane and Temporall Lawes of this Land?

Enoch. I thinke I have offended againſt GOD's Law.

Min. Doe you but thinke you have offended GOD? Doe you not feele the gripes and convulſions of a wounded Spirit ſenſibly impreſſed into your ſoule from the wrath of GOD?

Enoch. I am much troubled in my minde, but I will ſtill hold faſt *Chriſt* my *Lord* and

Min. A wounded and oppressed conscience never held fast our LORD IESUS CHRIST, before the burden thereof was removed, and the pangs dulced and asswaged in His bloud, applied by faith unto the soule. This must be gained by a deepe and serious repentance, the qualities and properties of which repentance are fully and exactly set forth 2 *Cor.* 7. 11. Without this repentance and the consequent vertues thereof, never was the expiating, and purging vertue of our LORD His bloud truly apprehended, and effectually applyed to the soule of any Man. But let mee understand from you, that since you are not willing to be thought that *Satan* stirred you up to these

facts

facts, by what other cause doe you think you fell into them?

Enoch. Surely Sir by sin.

Min. By what sinne thinke you?

Enoch. That doe not I know.

Minist. But I know that by you, that you doe not, or will not know by your selfe: and can readily assigne that particular sinne by which you fell into these desperate and raging Murders. Your sinne was, as I appeale to your owne conscience for confirmation hereof, your hypocrisie in making a fairer shew of holinesse to the eye of the world, than the course of your life in secret did fully reach unto; for had you beene of *Nathanaels* temper, a *A true Israelite in whom there* a Iohn 1. 47.

is no guile : Then had your soule received the blessing of that promise from GOD,
h Ps. 25. 12. 14. h *What man is hee that feareth the* LORD, *him will He teach in the way that he shall chuse: The secrets of the* LORD *are among them that feare Him, and He will shew them His Covenant.* You were and are but a Novice in practicall Christianity, and do not understand this hidden Mystery: *That unlesse the practice of a mans life in sound Pietie, upright integritie, and gracious puritie, doe not onely equall, but farre surmount and preponderate the profession hee makes; the root of his imaginary Zeale will prove to be but rottennesse.* For know you for your learning, that although it is the hardest thing in all the world

to be a true and sound Christian, by denying and *Renouncing our selves, our Desires, and appetites for* CHRIST *His glory*: Yet it is the easiest thing in all the world to be a formall Sectary, such as men commonly call *Puritans*: for therein is neither marrow, spirit, or power of true godlinesse, which is placed in piety, charitie, unity. For I can name, if I were disposed, even in this towne of ours, where I live, men of your formalitie in profession, who eagerly followed Sermons without missing one on a weeke-day, used family Prayers, kept company and conventicles, with persons of whose true feare of GOD I am well perswaded: yet many of these unsound and rotten

hearted

hearted fellowes, have beene discovered and knowne for secret whore-mongers, drunkards, cheaters, and such as have revolted from the faith of Protestants, wherein they were baptised; and this truth beene knowne right well to the better sort of Non-conformists for practice of Religion. They answer for themselves as one of them this very morning answered me touching your very person, who had never seene your face; [i] *They went out from us, they were not of us; for if they had beene of us, they would no doubt have continued with us; But they went out that they might bee made manifest, that they were not at all of us.* This answer I willingly admit on their parts, namely, that men

[i] 1 John 2. 19.

who

who are endued with true grace and the holy feare of the LORD, do so co-operate and apply their owne desires, actions, and vigilant care over all their wayes, unto GOD's Spirit and grace within them; that thereby they are established and preserved from desperate impiety, or finall backsliding. But this answer of theirs toucheth not that purpose for which it is brought, nor impugneth at all the Argument which I made. For I intend onely to shew the truth and no more. But wicked and ungodly men doe frequently delude the eye of the world, with the lustre of a faire profession, till GOD in justice unmask and discover them. With this answer unto him I so cast

him

him downe with an inward sense of his owne guile and guilt; that from this time I was very deeply in his favour, and he professed openly in the Prison-house, that Mr. *Studley* brought a sound heart to comfort him, and to do him good. Hereupon, having spent an houre and halfe in conference with him, I bade him fare-well for that time.

Enoch. Good Sir before you goe, I pray you answer me one question more, and that is this. Doe you thinke that I have no faith in my heart?

Minist. I am in that matter past thinking. For I know right well, true faith, (such as you flatter your selfe to be endued with) and effectuall conversion to GOD, are the whole sub-

stance

stance of a Christian mans *New-birth*, by the Spirit of GOD: and this *Regeneration*, where it is sound and effectuall, sets the soule of that man free from *Satans prevailing*, in such measure and degree, as he hath done in your heart, and in all the powers of your soule. For it is the testimony of *Gods* Spirit in His Apostle: *They that are borne of* GOD *sinne not; but hee that is begotten of* GOD *keepeth himselfe that the wicked one toucheth him not.* 1 Iohn 5. 18.

Enoch. Sir, I have heard some Preachers teach that faith once had, can never be lost.

Min. And by hearing such doctrine preached, your imagination deluded, and Satanically bewitched, became presumptuous,

ſumptuous, bold, and deſpe-
rate, to commit thoſe vnna-
turall, flagitious, and crying
Sinnes, which by continuall
clamour call for vengeance at
the hand of GOD's Iuſtice.
But better it were that ſuch
doctrines were never pre-
ched; unleſſe thoſe juſt limita-
tions preſcribed in GOD's
Word, were both carefully,
judiciouſly, and continually
added thereunto. The method
and manner of the delivery of
this doctrine by Miniſters of
your acquaintance and fami-
liaritie, is neither ſound, nor
true. For ſuch Miniſters ſuſpend
and hang the whole matter of
a Chriſtian mans preſervation
in grace, in faith, in obedience
after his Converſion, upon the
Mercy, the Will and the Act
of

of GOD's power: grounding themselves upon these Scriptures, *The gifts and calling of* GOD *are without repentance.* Rom. 11. 29. And againe, *Yee are kept by the power of* GOD *through faith unto salvation.* 1 Pet. 1. 5. And by these places of holy Scripture and such like, the whole act of a Christians support in faith and holinesse, is transposed and put off from the will and care of man himselfe, unto the will, the mercie, the power of GOD. And thus the best of men, who are naturally prone to selfe-flattery, selfe-pleasing, and spirituall securitie; have the edge of gracious care, vigilancie, and circumspection, blunted and abated. But our LORD Himselfe, in whose love, mercie, and holy degrees, our preser-

preſervation and ſalvation
firmely eſtabliſhed; command
Matth. 26. all His children, *To watch*
pray that they enter not
temptation : the ſpirit is
die, but the fleſh is weake. And
the Apoſtle of our LORD
gives a caveat to all the
and faithfull people of
1 Cor. 10.12. LORD, ſaying, *Let him*
thinketh hee ſtandeth, take
leſt he fall. And further by
Philip. 2. 12,13. ſame Apoſtle; *Worke out*
owne ſalvation with feare
trembling, for it is GOD
worketh in you both to will
doe, of his good pleaſure. And
Apoſtle *Iude hath preſſed*
godly care very home upon
hearts of all true Chriſtians,
Iude 20, 21 ſaying, verſe 20,21. *But yee*
loved builading up your ſelves
your moſt holy faith and

in the Holy Ghoſt, keepe your ſelves in the love of God, looking for the mercy of our Lord Ieſus Chriſt unto eternall life. Vnleſſe then, our underſtandings, wills, affections, and all that is in us, doe willingly ſubmit themſelves to the gracious motions and operations of GOD's holy Spirit within us; we ſhall not onely *grieve the holy Spirit of* GOD, but alſo wee ſhall quench the lively flame therof in our hearts and ſoules. By all which places of ſacred Scriptures ſo pregnant and convincing, we may informe our underſtandings, that in mans preſervation in faith and obedience after effectuall converſion, there is a mutuall concurrence of two ſpeciall agents. The one ſupreme

Epheſ. 4. 30.
1 Theſſ. 5. 19.

preme and principall, and that
Psal. 37. 23, 24. is GOD our Father, our LORD and SAVIOUR by His Spirit enlightning, guiding, and supporting: The other inferiour, subordinate, and concurrent with the principall, and that is mans understanding, will, and all other his faculties and powers, readily apprehending, sweetly embracing, joyfully concurring with the divine motions issuing from God's blessed Spirit, according to that voice of the Church,
Cant. 1. 4. *Draw me, we will run after thee.* And if this latter, at any time be intermitted, neglected, or suspended; The actions of GOD's Spirit in mens soules, cannot possibly yeeld any spirituall joy, delight and comfort; no nor so much as be sen-

sibly

sibly felt in the soule of any man. But it growes late, I must bid you for this time fare-well.

Enoch. Good Sir, let me see you again as soone as you can: I like well your speeches, and I hope you are sent of GOD to doe me good.

Min. I will GOD-willing see you again the next weeke; in the meane time know, there is no comming for you to heaven, but thorow the suburbs of hell, I meane a great measure of Humiliation and Repentance.

This being our conference at that time, I left him to his prison, cold irons, and spirituall meditations: And after this, the first newes that I heard concerning him, was a common

mon report spread in five daies
space, throughout our whole
Towne and Countrey, that
was the man, with whom he
had greatest desire to con-
ferre, and to impart himself
by revealing and discovering
what hee intended to make
knowne. And his reason was
that although many Ministers
had questioned freely with
him to search out his opinion
and the secrets of his heart
yet none had at that time ad-
ministred any counsell or direc-
tions unto him but my selfe:
and therefore he conjectured
my intentions by my actions.

20 This purpose of *Enoch*
concerning me, being publikely
knowne by the generality of
report; The *Puritans*, of whose
generation he was, were grea-

ly displeased herewith ; And one of them, no honest man I warrant you, said of mee, Hee is of a great and ungodly *Wit*, and comes to this man of purpose to discredit our party, and will worke him to his owne will : And godly persons shall thereby sustaine disgrace, by the unnaturall cruelty and wickednesse of this bloudie man. This report I heard, and digested it with silence and patience, being by many yeares residence here inured to their bitternesse of spirit, and frequent railings. But I doe hereby challenge all the *Puritanes* of this Kingdome of *England*, to charge if they can my *Wit*, or my *Will* with any peece of ungodlinesse in the execution of my calling, or the course of my

my conversation. For I never thought, nor they shall never prove it, *That to defend the Orthodox doctrine of the Church of England against the Papists,*[k] *By contending earnestly for the faith once given to the Saints: Or the ancient discipline of the same Church against the Puritanes, to be any branch of an ungodly Wit.* But on the contrary part, the resolved and constant practice thereof, in my publike Ministrie as occasion was incident, to be a gracious inclination to solid pietie, and a publike declaration of an honest heart disposed to peace and unity.

[k] Iude 3.

21 On the Munday following being the fifteenth day of *July* 1633. Two messengers from *Bishops castle*, and the Neighbour-hood there, one of them

them Brother in law to *Enoch* by marriage with his eldest sister; The other a man of very honest reputation in the place of his dwelling, Mr. *William Tanner*, were desired by *Enochs* father to come unto me, and to crave the continuance of my charitable paines with his son, and promised me that the old man should be thankfull unto me. I answered them, that as my owne charity was my first Inducement and motive to visit him; so my dutie to GOD, and the satisfaction of mine owne conscience was all my expected reward. The brother in law of *Enoch*, desired of me, that the next morning he might attend me to the Gaole to conferre with him, to counsell and to direct him. The

houre eight of the clocke being appointed, we repaired thither, and in the presence of nine persons, of which one was strongly affected to *Non*-conformitie, I entred conference, or rather counsell with him: and they all, are able to testifie, how free I was from any politike device of scruing my self into his bosome, to doe the *Puritans* any disgrace, which was the thing so greatly feared. I called for the Bible of the house, and by many and urgent perswasions, illustrated with pregnant examples, laboured to bring him to a sight and sense of his great wickednesse; thereby to humble him and by repentance to prepare his soule for comforts.

22 Having finished my exhortatio

hortation to him, which he seriously promised in the hearing of that company, to imprint deepely in his remembrance, for the careful practice therof, I acquainted him, with a common terme which passed for current, and credible in all the Neighbour-hood about *Bishops-castle*, where his murders were committed; By cleare and forcible arguments as the Countrey affirmed, convincing him of *Lunacie* and *Distraction*, thereby to divert the facts from all thoughts of Church Ceremonies, or any dislike thereof. And the relation and clearing of these objections by evident refutation of them, sure I am, will give our *Non*-conformists a deepe disgust: who labour to this

day in all assemblies and occasions of conference, to fasten madnesse on their brother *Enoch*. But necessary truth conducing to GOD's glory, and His Churches good, must not be suppresst, to sooth and please selfe-willed Schismatikes. The Arguments which were related unto mee by Mr. *William Tanner* were foure, and here follow in their order.

1. *Enoch* came into an Inne, or Alehouse in *Bishops-Castle*, and found there, the Oast of the house and a Scrivenour drinking together. Hee being desired to sit down with them, tarried a while in their company. In this time of his sitting and conference with them; the Scrivenour is reported to draw out of his pocket certaine copy-

py-books ruled with red Inke, and written with his owne hand. These Bookes he laid upon the table, and *Enoch* taking one of them into his hand, and looking intentively upon the red lines, became, as the report goeth, much troubled in minde. The Scrivenour not perceiving his perturbation, drew also out of his pocket a Prospective-glasse, thorow which our sight being directed, it makes the object on which our eye is fixed much more large and extended, than the naturall and proper magnitude thereof. Vpon the sight of these red-ruled books and glasse, *Enoch* is said to burst out into words of great terror and trouble in himselfe, and to say, *This man is a Con-*

jurer, and hath ſent to Briſtow for a man to murder me. This ſpeech ſay our *Puritans* about *Biſhops-caſtle*, plainely convinceth *Enoch* to be crackt in the braine, and apt for violent diſtempers by *Lunacie*. This is the Argument *(Enoch)* which your neighbours make againſt you: let me have your anſwer without any untruths, ſhifts, or evaſions.

Enoch. Sir, theſe men whom you name, can fully cleare me herein, and to their report I referre my ſelfe: yet for your ſatisfaction, to whom I owe all dutie and reſpect, I will aſſure you the cleare truth herein. I viewed indeed one of the Scriveners bookes, and I ſuppoſed, and ſpake according to my thoughts, that thoſe lines were ruled

ruled with bloud, for I had never seene nor heard of any red inke in all my life-time. I think a wiser man than my selfe may commit a greater mistake and errour, without any distemper or cracke in his understanding. As for the Glasse, or *Bristoll*, or murdering of me, GOD is my witnesse I never made any mention of them: Neither did I terme the man a Conjurer, nor had any imagination therof. But it is the practice of the world, when a man is in misery, to load him with false accusations, wherof since I came into this Prison, I have had much experience by manifold slanders of whoredome and other vices invented against me.

2 The second Argument is this. *Enoch* a yeare before the

death of his mother, is repor
ted to aske her this queſtio
upon a Sunday, after they wer
returned from *Clunne* Church
Mother, did not you heare
ſhrill and loud voice ſpeak
unto mee this morning in the
Church? His mother is repor
ted to reply unto him, yes,
heard the Miniſters voice ſpea
king to thee, and to me, and to
all the Congregation: other
voice I heard not, nor thy ſelfe
neither. He is reported to aske
her againe, Did you not heare
a voice call unto me by name,
and ſay, *Enoch* prepare? She
is ſaid to anſwer him, Hold
thy peace thou foole, I heard
no ſuch voice, nor thou nei-
ther. This is alleaged againſt
you, now anſwer for your ſelfe
in truth and uprightneſſe. For

weakneſſe

weakneſſe of braine, is no cauſe of ſhame or reproch to your perſon.

Enoch. They talke much of the *Divell* and my ſelfe; but if they invent and deviſe ſuch lyes againſt mee in matters whereof I am no way guiltie, let the authours and contrivers thereof, take heed leſt that lying ſpirit hold not as much intereſt, and take as ſtrong poſſeſſion of their ſoules, as hee hath done in mine, according to their opinion and conceit. For certainly this report, newly raiſed, touching my queſtions with my mother, is ſuch a cunning lye, that I cannot underſtand the ayme, or ſearch the depth of it. For by theſe words, *Enoch prepare*, I conceive their meaning to be, as

though *Satan* had cast some thoughts into my heart touching the killing of my mother and brother, a whole yeare before I committed those execrable facts: But I have told you Sir, and doe further assure you of the truth therein, that my resolution to slay my brother, was not fully ten dayes old before I brought it into execution. And if my mother were now living, who is temporally perished by my enraged heart and accursed hand, she could and would cleare my reports, and denial of any such questions moved unto her. I assure you therefore on my faith and truth, I never used any such words unto her, nor never received any such idle thought into my owne heart,

as

as to imagine a voice to call to mee by name in the open Church, in the time of Divine Service, as people call it.

3 The third Argument. *Enoch* is certainly tainted in his braine with some weakenesse, caused by the raigning power of melancholy, apt to dispose and incline any man to frenzie and distemper: or else by some other noxious and malignant humour producing the like effects: And this is most certaine and beyond exception: for he hath oftentimes assayed by purging and phlebotomie, to mitigate and correct the strength of these humors, causing maladie and distemper in his minde. This objection I received from a very learned Doctor in Divinity, and a professour

feſſour of the faculty and practice of Phyſicke, of great reputation for his Science therein. And this hee told me was the common received opinion among Gentlemen of worth, who neither wanted underſtanding to judge of theſe matters, nor were raſhly credulous in beleeving flying rumours. Now know you *Enoch* this objection preſſeth hard upon you, let mee therefore have your juſt and true anſwere hereunto: For diſtempers ariſing from the ill conſtitution of our bodies, are no reproch to our perſons, but matters of pity and commiſeration.

Enoch. Sir, I will fully ſatisfie your deſire, and give you the truth herein: I was in *May* two

two yeares paſt, let bloud and purged for a ſwelling in one of my feete, the remoteſt part from my head; and was at that time, neither affected with lightneſſe in my braine, nor any other ſickneſſe in my heart: That ſwelling in my foot hindred me at that time from going to *Newport*, I being then a Traine-ſouldier of the Band of Captain *Scriven* an Eſquire of worth and learning wel known over all our County, and commanded there to appeare to ſhew my Armour, and to traine with my fellowes of the ſame band. And at that time my brother *Iohn* ſupplied my roome by ſubſtitution and requeſt from me unto him. At this anſwer of his, two of his ſiſters were in place in the Priſon

ſon houſe, together with their husbands, and they all with unanimous conſent affirmed, and confirmed, that *Enoch* had never been accuſtomed to phyſicke, but that hee was all his life-time of ſound conſtitution, ſtrong, active, nothing crazie, or ſubject to diſtemper in his braine, by any fits of rage and frenzie. And in confirmation hereof, the fore-named Maſter *Scriven*, a prudent, judicious, and learned Gentleman, came to the place of my dwelling, and deſired mee, that for as much as *Enoch* his ſouldier, late of his Train-band, had acknowledged unto him in the Priſon-houſe, that he had received both comfort and directions from me, I would continue my love and paines with him:

him: I promiſed the worthy Gentleman to gratifie his deſires, and to take all opportunities to ſee him. And I asked of him, Sir, did you ever heare of any diſtemper by lunacie or franticke moods in *Enoch* your ſouldier? He anſwered me, I have never heard of any thing in him, but very religious and well, before this vaſt triall for his ſinnes befell him.

4 The fourth Argument, is this. *Enoch* was ſeene to ſtand naked in a river up to his breſt, lading water up in his hands, and caſting it on his head and face, and continued a good while in this river. At that time a Gentleman of that neighbour hood, one Maſter *Powel*, is ſaid to ride by the river, and ſeeing *Enoch* naked therein,

therein, casting water on his face, call'd to him, *Enoch*, what doest thou there? *Enoch* is reported to answer this Gentleman to his question, I am washing away my sins. Mr. *Powel* is said to reply, That's not water to wash away sins, counselled him to go forth of the river, to put on his cloaths, and repaire home. This report goes so currant over-all this County and country, that he who shall on *Enochs* behalfe deny credence thereunto, is taken for an impudent person, past honesty, or conscience: for so generally had this lying rumour spread it selfe, and prevailed for truth, that persons of eminent ranke, and very wise withall, were wonderfully taken therewith. And the conclusion was, *Enoch* is

is a fellow of frequent distempers, and surely the instigation to those murders was the rage of his affections caused by the weaknes & δυσκρασία of his brain, and not any reference to matters of religion. Now *Enoch* let me have your answer to this in sincerity, without any dissimulation, or mincing of the matter: for as I told you before, infirmities in soule or in body, do serve to move compassion in good men towards persons affected therewith, but are no disgrace at all to their persons.

Enoch. This argument is vast in shew, but thin & light in the substance thereof, and therfore is soone answered. I am desirous, Sir, to give you the truth herein cleare, free, and full, abstracted from all guile or dissimulation.

mulation. I referre my selfe to Mr. *Powel* his ingenuous confirmation of what I shall say, whose wisdome and integrity I know very well, will readily give testimony with me in this matter. I had occasion to go to the river banke, to gather a burden of rods: And having gathered those roddes, and bound them up, I stood on the banke of the river, and held my hat before my face, while I made a short prayer unto GOD. As I stood thus praying with my face covered, Master *Powel* and his wife, and man-servant rode by on the other side of the river. And he seeing and knowing mee very well, called unto me and said, *Enoch*, what art thou doing? art thou praying? I hearing his voice,

voice, pluckt my hat from before my face, and ſaid unto him, I hope Mr. *Powel* it is no offence to make a little prayer to GOD. Hee anſwered mee againe, No, no *Enoch*, no offence at all, and therewith hee rode away laughing to himſelfe. This is all I doe aſſure you Sir, that Mr. *Powel* ſaw in me both for the place, and for the matter. And with this anſwer of *Enoch*, I ſatisfied a grave and prudent knight, Sir *Andrew Corbet*, and divers worthy Gentlemen, who by the generality of the fame, though moſt falſe, had given credence thereunto. And this, and the reſt of his anſwers to the former inventions, ſerve to cleare *Enoch* from ſuſpition of madneſſe: and do ſettle the bloudie facts

facts of outragious murders upon the true cause formerly assigned.

23. These particulars, God is my witnesse, I received from his owne mouth; in relation and expression whereof, varied nothing from the truth of the Prisoners confession, I have taken libertie to my selfe to use mine owne forme of speech. And I further received then certified truth of al these particulars, by the attestation of those neare friends of his, who could not possibly have bin ignorant of these matters, if in whole or part they had bin true. And how better it had been both for the malefactor, and more also for the comfort of his friends, in these unnatural, and more than barbarous and inhumane fact

had issued from distemper in his braine, impoſed on him by the hand of God, than to proceed from the inſtigation of deſperate rage, caſt into his ſoule by ſatanical illuſion, & bearing relation to the higheſt ſtrain of ſelfe-pleaſing purity in matters of religion; for there is no man ſo devoid of reaſon, but he will freely grant and confeſſe, that it had beene a fairer anſwer, for *Enoch* to have made to my Brethren of the Miniſtrie, and to my ſelfe, if truth might have juſtified it, that under the violent invaſion of ſome raigning and unreſiſtable paſſion, to which hee had beene formerly accuſtomed, he committed theſe facts, then to caſt them upon prepenſed cogitation, deliberate malice, reſolved purpoſe,

purpoſe, watching opportu
ty for the execution there
And all theſe to ſpring and
riſe from the inward boiling
wrath in his rancorous hea
conceived onely in matters
Church-ceremonies. And h
though I name facts in t
Dual number, I deſire all Re
ders to know and to take n
tice therof, that the death of h
brother only was by recogi
tion contrived in his hea
without any intention
harme at all to the perſon
his mother: though filial lo
and reverence naturally
from him unto her, was who
ly dried up, and extinct in h
ſoule. For I asked him th
queſtion, whether he intend
the ſame death to his moth
by contrivance & plot, whi

he resolvedly purposed to the person of his brother? He answered mee, and I conceive he gave me the truth therein, that all his wrath, as farre as malice and rage were adjoyned thereto, was levelly and solely directed to the person of his brother, without any reference at that time to his mother; for had shee not come into the roome when the rage was upon him, he had not gone forth to seeke for her: But the unhappily rushing hastily upon him, before his fury was rebated, his distemper allayed, and his affections better composed with the eye of reason, to look to what hee had done; hee strucke at her, and slew her, as formerly related.

24 Vpon the fifteenth day of

of *Iuly* I had occasion to ri
from *Shrewsbury* to *Eccleshal*
to see the most Reverend Fa
ther in GOD, the Lord Bisho
of our Diocesse, newly place
in government over us, and t
make my selfe knowne un
his Lordship. And at that tim
the infamous rumours of the
accursed and loud-crying mur
ders, were quicke and fresh
all mens mouths. His Lord
ship askt me thereof in the pr
sence of an eminent Knight o
our County, Sir *Richard New*
port, whether such a murder
were now in our Gaole, an
whether I had seene him an
conferred with him? T
whom I related what passage
in these matters were th
knowne unto me. And bei
further required by his Lor
ship

ship to lay down in writing under mine owne hand, and subscription of my name, the truth of such particulars as I had received from the Prisoner his owne mouth; I truly and faithfully performed the same, and left in writing with his Lordship according to his appointment.

25 After my returne from this most Reverend Father, the next time that I visited *Enoch*, I found that some persons affected to *Non*-conformity, had beene tampering with him, and had very politikely brought him from his former confessions to mee, of the onely cause moving him to these murders: perswading him, that it would be infinitely to his own discredit, and to the reproch of the

professours of the Gospel, wh
truly affected religion, if such
bloudy crime could truely b
charged upon him in refere
to his dislike of Church cer
monies. The inconstant heart
this light fellow, more sensib
of personall infamie, than of t
feare of GOD by confirmatio
of truth, began to shift & shrin
away from his former repor
And yet for all their perswa
ons and workings therein, suc
was the over-ruling hand
GOD's power and providen
over him, that still he persist
in affirming that never a
cause of variance fell betwee
him and his brother in all th
life-time, but only difference
opinion touching the *Gestur*
the Communion: yet he beg
to wave the matter, and to qu

ifie the rigour and acrimony of his former termes, not yeelding that hee slew his brother onely becauſe of his kneeling. And with this anſwer, being a ſenſeleſſe mitigation of his former true report, and containing in it *Contradictionem in adjecto*, as Logitians ſpeake, a contradiction in the report it ſelfe, hee greatly pleaſed both his blinded ſelfe, and deluded perſwaders. And herein they who are commonly called *Puritanes*, much inſulted and gloried in this ſubtile peece of their owne diſhoneſt policie, that they had foiled Mr. *Studley*, the knowne *Antipuritane* of the County. But now to check this maſter-peece of their ſubtill art, by making ſenſible and palpable the errour and abſurdity contained there-

in; I will propose to their s
cond thoughts, and more pr
dent considerations, these tw
friendly and familiar Arg
ments: By the light and co
viction whereof, undoubted
they will become sensible
their owne foolish errour, a
let goe their hold.

26 First, the Apostle ha
told us of *Enoch*'s elder broth
called *Cain*, in these word

1 John 3.12. Καὶν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ, καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ δίκαια. *Cain* was
that wicked one, and slew h
brother: And wherefore sl
hee him? Because his ow
workes were evill, and his br
thers good. Here the conj
ction ὅτι, is causall, as the le
ned know, and referres us to

sole, and to all cause, and not in part assignes the cause why *Cain* slew his brother. Because *Abel* was a righteous man, and the LORD approved his sacrifice; and *Cain* a wicked man, and the LORD rejected his sacrifice; therefore, and onely therefore, the wicked man slew the righteous. And if they please to examine deliberately, every small circumstance of this matter recorded in the fourth of *Genesis*, they shal find that *Cains* dejection of countenance, and his inward wrath towards his brother, arose from this cause, and *Only* this cause, that the LORD approved of the faithfull sacrifice of *Abel*, and contemned his owne hypocriticall offring. So that if any man shall pretend another cause over and besides

this, which moved and inf
med *Cains* wrath to the mu
der of his brother *Abel*; he sha
thereby wilfully deceive h
owne soule, although the wo
Only, be not found in the who
contexture of that historica
Narration. A better conclu
on therefore naturally flowi
from the words of the Apost
because expresly contained
the words, is this: *As Ca*
murdring of his brother was fr
the instinct of the Divell in h
wicked heart, onely because t
LORD *approved his sacrifice*
So the murthering of Iohn a B
was by Enoch his elder broth
proceeded from the same satanic
instinct, and impression of rage i
to his wicked heart, only becaus
kneeled at the sacred Communio
And this is all that politike se
hath

hath got by denying this word, *Onely*, in the cause of this late murder. And then by true consequence it may be justly concluded, that Satan hath instigated a *Non*-conformist, to as unnaturall and bloudy a fact as ever was committed.

27 My second Argument is this: *Enoch ap Evan* slayes his brother, either for this cause onely, that *Iohn* would kneele at the Communion, or for some other cause. But for other cause or causes, he never pleaded any for himselfe, but totally excluded all other causes: Therefore he included this *Cause*, and this *Onely*, that because *Iohn* kneeled at the receiving of the sacred Communion, *Enoch* his desperately enraged brother slew him. This Argument is syllo-

gisticall, the true processe o
rationall Induction; and th
force thereof, is so cleere, co
clusive, and binding, that wh
ther his *Non*-conformed Br
thren will accept or reject th
word *Onely*, the strength o
the thing affirmed remains
pregnant, dilucidate, and in
vincible.

28 Thus leaving the tru
and onely cause of these flag
tious murders fully assoil
from all pretense of colourabl
opposition: I proceed to lay o
pen unto you, what I obser
ved in the inward disposition
of the minde of this man. H
was an high-minded fellow
in spirituall matters, and s
strongly opinioned of his own
particular Election, Adoption
and radication in grace: Th
wha

whatsoever advice I gave him from time to time (for I was eighteene times with him) pressing him to Humiliation, Repentance, Faith, Teares, Prayer, Confession, and the like spirituall Actions: Hee seemed very thankfully to accept from mee, and in token of his gratitude, hee ordinarily used to kisse my hand, and told mee, upon all visitations of him, that he spent his whole time in the exercise of these gratious vertues. But they who lived in the house with him, and diligently noted the whole tenour of his life and actions after his imprisonment, could not discover any Symptomes or consequents of the practice of these pretended vertues: for neither was his-

countenance dejected, his complexion impaired, or his meales in quantity abated: He fed as plentifully, dranke as liberally, discourſed as freely, as any perſon did, who dieted at the ſame table with him, payed the ſame rates of weekely charge, though there detained, not as malefactors, but priſoners for debt. He was frequent and much in poring on the Bible, and ſtill he told me, that he uſed the helpe of reading, to quicken his ſpirituall meditations, and to ſharpen his practice of repentance, of faith, and prayer. But I rejoyned unto him, that ſolitarineſſe and retired privacie, voided of all other imployments, were the beſt meanes of quickning devotion, by putting his ſoule into *Soliloquie* with God.

Reading,

Reading, I told him, for a man in his case, was not so proper, and fit for his soule, as spirituall ejaculations of his heart unto God in fervent devotion, of sighes, of prayers, of confession. For his reading not only stirred up in him many By-thoughts, begetting questions impertinent to his present condition and state; but also made him incline unto, and arrogate too much to his owne private opinions, the desperate supplanters of his miserable soule. The best course I affirmed for a man in his case to take, was to renounce his owne judgement, will, and affections, which had alreadie enthralled him to Satan, and to apply himselfe to the duties enjoyned him by God's Ministers: and for questions emergent

gent which might concerne
him, to take directions therein
from them, whose knowledge
was more ripe, judgement
more exact, as confirmed by
experience of GOD's love and
favour, and their hearts better
composed to piety, charity, and
unity, than his owne wilde and
perturbed affections were. Yet
notwithstanding all my love
and care, and paines taken to do
him good, he would still run his
owne courses, and follow the
wayes of his owne heart: By
which he lay still exposed to the
cunning stratagems of Satan, his
politike supplanter. For in the
arrogant pride of his over-weening spirit, he judged his own
ignorant and ungoverned heart
as well able by learned and judicious counsell to prescribe

unto himselfe, as all the grave, pious, and learned Ministers in this Land could have done: such was the force of spirituall deluſions, wherewith Satan had blinded, and detained him captive.

29 He was never obſerved in more than ſix weekes imprisonment, to ſhed one teare in teſtimonie of ſorrow for his crying ſinnes, or to note the preſence of God's Spirit within him: No, not although two of his ſiſters joyning in prayer with mee upon their knees, plentifully powred them forth in his behalfe. Indeed, I doe freely and ingenuouſly make knowne to the World, that his complexion was not apt for teares: but the preſent diſtreſſe of his ſoule under the

the fearefull expectation of GOD's confounding wrath justly provoked, might either have terrified, or mollified him to some signes of humiliation and sorrow.

30 When hee was brought before the Reverend and Honourable Iudges, no consternation of soule appeared in him, either from the sense of his owne wickednesse, or from the *Gravitie* of their *Persons*, justly made terrible to malefactours by the weight of their authoritie: But where grace sanctifies not to the Intenerating of the heart, there pride will puffe up and be displayed in the countenance. For as the Scriptures report [1] of *Agag*, King of the *Amalekites*, that being a captive prisoner, and called to appeare before

[1] 1 Sam. 15.32.

before King *Saul*, his Lord by conqueſt, that he came *Delicately* before him, and ſaid in his heart, *Surely, the bitterneſſe of death is paſt*: So this Priſoner, the day before the comming in of the Iudges, called for a *Barbour* to trimme him, as if this malefactour had a deſire in his heart, that ſome elegancie of aſpect darting from his countenance might appeare unto them when hee came before them. This I obſerved, diſliked, and to his face in the preſence of many perſons, reproved in him, and told him that a face more horrid and over-growne with haire, better beſeemed the horrour of his facts. The evidence of his murders, ſo often publiſhed to the world, by his free and voluntary confeſſion, might have

have prevented the formal proceſſe of Law, by *Iury*, *convition* and *caſting*, and have put him into the power of the Iudge for Sentence of death from his own acknowledgement, and expreſſion of his guilt: But for more ſtrength of juſtice and regularitie of proceeding, the *Iury*, as I heard, found him guilty, and made him liable to Sentence of death: which Sentence, after it was pronounced againſt him, the place where, and the manner of his execution for the conſequents thereof, by hanging in a frame of iron, being not expreſſed unto him: he was no more altered in his countenance, or changed in his behaviour, than if no terrible voice of death had beene uttered unto him. On Saturday the ſeventeenth of

Auguſt,

August, 1633. after he was adjudged to death, I came to him in the afternone, partly to observe his behaviour and deportment after the horror of Iudgement passed on him; but principally by counsel accommodate to his present condition, to prepare him for a penitētial dissolution. And having shut up my self and him into a private roome, and by directions and prayer to God for him, prepared him for death in the best manner I was able; I desired him with pressing perswasions to reveale unto me the person, or persons by whose politike seducements hee was drawne to those opinions, so desperate and raging in their furious cruelty. For at the discovery of this I had long aimed, but could never with arguments or entreaties

entreaties obtaine at his hands. And I am of opinion from his resolution of contumacie in the concealement hereof, that for the security of that party by whom he was inveigled and deceived therein, he had either by secret compact, or by an act of his owne desperate will, imposed on himselfe an oath of secresie: for he answered me that day, as hee had often done before, and continued in that obstinacie to his death, that not from man, but from GOD he had received those conceits; which I knew to be as false, as I know it to be true that mine owne soule is living within me. For how could it possibly happen, that an unlearned Rusticke shall fall so directly upon the Controversies of our Church in

in Discipline and Ceremonies, without a schismatical guide to informe and perswade him, and thereby to ruine and undo him. And to the soule of that Minister or Lay person I speak, who is yet living, and conscious to himselfe, that by his perswasions or directions, this man became seduced in opinion, and thereby insnared by Satan thus to scandalize the Church of God, and hazard the state of his own soule for ever: let him repent of his wickednesse, and reforme his owne judgement therein: lest the justice of God for his close hypocrisie, leave him under the raigne of his own carnall will utterly devoid of His gracious Spirit. For it is no new or unknowne thing in this Kingdome, for Ministers of that

that ſtampe to lay violent hands upon their owne perſons, and in the agony of their ſoules, by torment of wounded conſciences to fore-doe themſelves. For not above two yeares ago, both in the Imperial City of *London*, and in other parts of this Kingdome, divers of that ſect have ſhortned their owne dayes, oppreſſed with the vexation of confounded ſpirits: which juſtifies that old proverbe, *Omne quod rutilat non eſt aurum*: Every thing that glitters is not gold.

31 For it is well knowne in this County of ours, that a Miniſter of that ſect, neglecting the duties of ſo ſacred a calling, and for his opinions ſake, applying himſelfe to a ſecular vocation in teaching a Grammar ſchoole; did

did in the day time, as he walkt in the schoole in a passion of secret distemper in his heart, *Deprive himselfe of his Virility*: violating thereby the workes of God and Nature: and *Origen*-like castrated himselfe, though not for the kingdom of heaven. Which shewes that *Gods* Spirit is not alwayes present in those mens hearts to guide them, who violate their loyalty to their Prince, by renting the unity of the Churches peace. This man being two years before this fact of his, convented before a grave and learned Official in the Diocesse of *Hereford* for his *Non*-conformity: the reverend Gentleman, as he told me himselfe, offred him all the courtesie and kindnesse that might be; hoping by moderation of proceeding,

and

and wiſe perſwaſions, to correct his errours, reforme his judgement, rectifie his irregularities, and winne him to obedience. But the frowardneſſe of this man, faſt bound to his owne fancies, neglected and ſleighted the Gentlemans kindneſſe. So that after much parley, and many paſſages, and croſſe bouts of oppoſition betweene them; the learned and prudent Gentleman finding him rather obſtinate in his will, by being ſtrongly conceited of his owne opinions, than judiciouſly grounded with weight of arguments to ſupport his vaine cauſe, asked him this plaine and familiar queſtion; *What if your Governours ſhould require you to ſit or ſtand in the act of receiving the Communion, would*

you then doe? He replyed peremptorily, *Then would I kneele.* Which anſwer plainly imports that not tenderneſſe of conſcience, as many pretend; but pride and ſtubborneſſe of will in refuſing ſubjection to their Superiours, is the true and the onely cauſe of their diſobedience to the Majeſty of our King, the annointed of the LORD, and to the equitie of his lawes; and is alſo that pernicious foment and oyle of ſelfe-will, which nouriſheth the flame of *Schiſme and faction*, and maintaineth the breach of our peace and unity of heart.

32 There was alſo a Layman in *Tewxbury*, in the County of *Gloceſter*, who was a ſtrict, auſtere, and rigid *Puritane*, of a Mechanical vocation: and this man

man being choſen fourteene
years before his death Church-
warden of his Pariſh, did then
in his firſt time of office, take
downe a croſſe of ſtone, built in
the Church-yard of that Pa-
riſh; and which had continued
there, time out of minde. And
this he did of a proud contempt
of all ancient Monuments of
that nature. The ſtones of the
ſaid croſſe hee placed looſe un-
der the Church-wall, where
they continued by the ſpace of
fourteene yeares free from in-
jury or rapine: for it ſeemes the
people of the Neighbourhood
made conſcience of ſacriledge.
It pleaſed GOD, that the two
next children which his wife
brought into the world, proved
deafe, lame, and deformed by
monſtroſity of body: as by

good

good report I have beene told, and ſo continue to this very day. The father of theſe children never once ſuſpecting that the hand of Divine correction was laid upon his family, for his own diſobedience to his Prince and Governours, or for his violation and defacing of the ancient Monuments of other mens devotion, perſiſts ſtil in his former opinions of ſchiſmaticall diſobedience, without any correction, or reformation of himſelfe. For it may be he had either by himſelfe obſerved, or by relation from others had heard it confirmed, that the children of other men had miſcarried in their underſtandings, their ſenſes and bodily ſhapes, and were expoſed to the world for *Ludibria Naturæ*, as

well as his. And attributing theſe things to ſecondary cauſes, and errours in naturall operations frequent in the world, he never look't up to the hand of Heaven; but ſtill pleaſed himſelfe in his irregular courſes. And being fourteene yeares after his firſt election, choſen againe Church-warden of the ſame Pariſh, he tooke the ſtone of the former defaced and demoliſhed croſſe, which lay looſe under the Church-wall, and by cementing them together, and hewing a hollow gutter in them, converts them to a ſwine-trough for his owne uſe. But the firſt meat which his ſwine did eate out of that ſtone trough, drove them inſtantly into raging madneſſe, whereof they dyed. This man now ſeeing

what

what had befallen unto him in his swine, which in his children he slightly passed over; he began to reflect upon his former and later facts, and discovering by the terrible testimonies of *Gods* wrath, the naughtinesse of his owne wicked heart, in so contemptuously abusing things once dedicated to conserve the memoriall of our LORD His Passion for our redemption: overcome with the gripes, pangs and tormenting terrours of a wounded soule, he leap't into a draw-well in the court of his neighbour, and was taken up bruised and drowned. By reason of this exemplary vengeance, let me say: That whereas this sect of men, is uncharitably censorious of the piety of former ages, in charging Idolatry

and superstition upon them: it would be a testimonie of more wisedome and moderation in them, to suspend all censure of their intentions and reall expressions of devotion, and let them stand or fall to their own Lord their *Creator*, their *Father*: since these men themselves in pleading the justification of their knowne and convinced errours, desire the same libertie to be granted to themselves. But let us returne to *Enoch*, from this short digression.

33 Vpon Sunday morning following immediately the day of *Enoch* his condemnation, the Hang-man being in the Prison-house, was seene of five prisoners condemned to dye at the Assises. And one of these persons condemned for the murder

of

of a maid, whom he had devirginated and defloured; ſaid to the reſt of his fellowes in *Enoch*'s preſence, I could finde in my heart to breake yonder knaves pate, but that it is a ſin, and I have enough of that upon me already: To whom *Enoch* replied, It is no ſinne *to kill death, and had I knowne that knave to bee the Hang-man, I would have beaten out his braines, if I could have come at him.* Theſe words of his, begate over all the Priſon-houſe (conſiſting of many perſons) great exclamations againſt *Enoch* his wickedneſſe, being himſelfe a condemned perſon, and ſhould have imployed his thoughts upon better matters. The next day in the morning, as ſoone

as I was come to the prison-house to see this condemned malefactour, and to know how hee stood prepared for death: Three persons severally one from another, gave me notice of *Enoch* his words uttered the day before in the hearing of many. I appointed his overseer to bring him unto me in a private roome; who being come, and nothing dejected in minde, or countenance, but rather inwardly jocund in his owne soule; I said unto him, Did you *Enoch* utter such words concerning the *Hang-man*, as divers persons do both testifie against you, and are also greatly displeased with your desperate and furious outrage? Hee replied unto mee, I spake indeed those words in jest. In jest, quoth I unto him?

are

are you, being a condemned person by judiciall sentence, a fit person to utter jests? do you not know that no Kingdome of the world can possibly subsist in Iustice and Honour, without the service of such persons as shal be assigned to execute those lawes upon the persons of malefactours; if Law condemne by just and upright sentence, the wicked facts and persons of such men, as by violating equitie, disturbe the peace and welfare of Kingdomes and Governments; are those Lawes of any force without the ministry and service of such men, as shall put them in execution? Surely, *Enoch*, the eye of your heart and judgement, is not yet open to see your abominable villanies which doe yet rage and

ſwell within you: nor is your minde, with the illumination whereof you have ſo much in ſecret pleaſed your ſelfe, guided by GOD's Spirit. For had theſe gifts of GOD taken place in your ſoule, as you have ſtill pretended, the perſon of the Hangman would have beene rather pleaſing than offenſive unto you, as being the inſtrument of GOD's mercy, to let out your ſoule ſurcharged by gripes of your conſcience with fearefull tremblings, into the glorious preſence and welcome imbracements of CHRIST your SAVIOUR. But looke to your ſelfe, I admoniſh you, for your time of life is ſhort: flatter not your ſelfe in thinking to eſcape the ſtroke and infliction of Temporall Vengeance due unto

to you. If you die in these desperate and unchristian moods, it is more than greatly to bee feared, for it is evident and apparent, that your owne personall election, whereof you have so much talked, was but a presumptuous errour, and a graceless opinion, by Satanicall delusion.

34 Now touching this fellow and his opinions, hee was charged to hold some points of *Anabaptists* and *Enthusiastes*: matters I dare be bold to say, because I know it right well, farre beyond the reach of his apprehension, for excepting only his dislike of our Church-ceremonies, and his proud opinion of his owne spirituall estate in the favour of GOD, he was a most ignorant man in all parts

of knowledge belonging to religion. The matters of Opinion, wherewith hee was suspected, were principally these: First, that the soule of a regenerate man, is perfectly pure and cleane within him, by vertue of his New-birth, and consents not, either in the understanding by approbation, or in the will by election and inclination to any act of sin: But that it is only the body and flesh, which remaining unsanctified and naturally defiled, sollicites, urges, provokes unto all evill, and executeth all acts thereof in the elect of GOD, after their conversion and regeneration. This opinion is a monster in nature, not onely divorcing the soule and body each from other in the time of this life: but also attri-

attributing unto the body without all motion, influence, or concomitancie of the soule, the producing of actions and operations reall and sinfull. This *Enoch*, though of meane apprehension in philosophicall matters, understood right well; and his opinion herein, was onely this and no more: That for as much as sanctification, which is very rightly and aptly tearmed *Inherent Righteousnesse*, by repairing the decayes of originall grace in our soules, and re-inducing the Image of God into us, is not perfect in this life: therefore in all reall acts of sin done by a childe of God in state of grace, there is a consent to that act, both in the understanding and the will, the most noble and principall faculties of our soules;

for

for without assent of these, no act is ever produced; but it is such a consent, as carries not with full sway and violence, either of these powers within us, pleasingly with strong delight and approbation to prosecute those actions: but rather by infirmity under the strength of temptation, they themselves are seduced to assent and execute things evill, and are thereby for the present supplanted. And of this his opinion he was desirous to make illustration in his owne person: affirming, that his regenerate soule, in the very time and act of these murders, stirred up some reluctancie within him, and suspended his fulnesse of consent in the perpetration thereof. His opinion I allow as a sound orthodox

thodox and sound, and confirmed by the experience of all good men in the world: But for his ὑπόθεσις or illustration thereof in his owne person, it is *Heterodox*, unsound, and of all good men to bee abhorred. For an act of wrath, resolving it selfe into malice, contrived in the minde for the execution, and terminated in bloud and murder, cannot possibly be admitted to participate of infirmity. His *Second opinion* charged upon him, was this. That CHRIST our LORD, is not now in heaven in that body, which by sanctified conception and incarnation Hee tooke of the substance of the holy and blessed Virgin; and in which Hee conversed among the Iewes. His answer to this was, that

that he was mistaken by certain persons, as unlearned as himselfe, who busily and frequently proposed questions unto him, and were not able rightly to conceive his answers, nor the nature of their owne questions proposed unto him: For both he, and they wanting the true apprehension of so high and sacred a Mystery, as is the Nature and Quality of our LORD IESUS CHRIST His glorified Body, tooke libertie unto themselves to talke at random of high and mysterious secrets, and thereby lost themselves in their vaine janglings. His faith and judgement was very right in this point, according to the small measure of his understanding: But he wanted apt termes to explicate his conceit

ceit in ſo deepe a matter. When therfore I acquainted him with ſome termes frequent in the Fathers and Schoole-men, in the enodation of an Article of our Faith ſo abſtruſe and difficult, and tranſcending the ſphere of vulgar apprehenſions: telling him, that the Body of our *Lord* was paſſive, mortall, liable to violence in the ſtate of His *Humiliation*: Impaſſive, immortall, glorious, and exempt from infirmities and injuries in the condition of his exaltation; he freely aſſented, ſubmitted himſelfe, and confirmed that to be his meaning, that our LORD His bleſſed and glorious Body, was changed onely in qualitie, not in ſubſtance: But that for want of Theologicall termes, he was not able to unfold himſelfe.

selfe. And then the Conclusion touching his opinions, is this, he was neither Anabaptist, Enthusiast, or of any other odde sect whatsoever, but only a silly, Ignorant, and downe-right English Puritane.

35 On Tuesday the twentieth of *August*, this Malefactour, the staine of Nature, and reproch of mankind, was carried on horse-back from *Shrewsbury* thirteene miles to the place of his execution. When hee was come to *Bishops-castle* Towne, hee desired in his Inne to receive the holy Communion of the most sacred Body and Bloud of our LORD IESUS CHRIST; which I had refused to administer unto him, because he would not take it in the decent and Reverent gesture of kneeling.

The

The Minister of that Towne, a learned Gentleman, refused likewise to give it unto him, unlesse hee would receive it in obedience to his Superiours, and kneele downe Reverently in that holy Action. A while hee continued obstinate, but overcome at last by perswasions, hee yeelded as hee said, to gratifie the desires of a Gentleman there present. Thus the man, who in the furious zeale of an inraged heart, drew that bloud, that bred and nourished him, comming to the point of his death, shrunke in his courage, or rather his contumacie; and either to please men, or to procure favour in the mitigation of execution of Iudgement upon him, fell from the ground

of

of his unhallowed profession. Which convincingly proveth that obstinate Hypocrisie producing disloyalty in contempt of Authority, is built upon a weake, a slippery, an unstable foundation.

36 This Malefactor, being now come to the place, where the Gibbet was erected for his exemplary punishment: Hee kneeled downe and made a short prayer to GOD. And having finished his devotions, and being commanded to ascend the steps of the ladder; as soone as the Executioner had put the rope over his head into his necke, hee was instantly so surprized with the feare of approaching death, that in all the parts of his body hee trembled with great perturbation and anguish

guish of Spirit. And when hee was ready to bee turned off, hee cryed twice with a loud voice, *God bee mercifull to mee a great Sinner.* And then being cast off and strangled to death, to the great Agony and regreet of his friends and kindred the beholders thereof, testified by three shrill skreekes and cryes, he was trussed up into a frame of Iron brought thither for that purpose: And his body though deprived of sense to feele it, the truth of that Iudgement denounced in the Scriptures, p *The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Vally shall picke it out, and the young Eagles shall eat it.* For as well the Father was mocked as the Mother despised, when his bloudy heart

p Prov. 30.17.

heart and hand robbed the Husband of his Wife, and deprived the Father of both his Sonnes. When hee had hanged forth waving in the ayre, more then a fortnight, and leſſe then three weekes, ſome Brethren of his owne diſpoſition and faction, who are reſtleſſe in wilfulneſſe (that I may not ſay wickednes) contrived a device by rearing up a ladder in the night, a worke of darkneſſe, to ſaw off that part of the Gibbet where his body hanged, and tooke it away even then, when the ſmell and ſtench thereof was ſo unſavory and noyſome, as hardly able to bee indured; unleſſe they were provided with ſtronge *Antidotes* to correct the loathſome ſavour of his putrified carkaſſe: but it was a meſſe good enough for ſuch contemners

contemners of royall Majestie and the wholsome lawes of the best governed *Republicke* upon the face of the earth.

37 And now in few words to touch the fact of those Persons, who by graceless disloyalty have opposed the practice of Law and Iustice: did they not know that the body of every Malefactor, after legall conviction and judiciall condemnation, is wholly at the dispose of the King as a part of His Royall Prerogative, by vertue of the violation of His Lawes; The right of the King Himselfe therein, which Hee hath received from *Gods* sacred Ordinance, is by delegation of subordinate power transmitted to the Persons of the Iudges: and they by pronunciation of Iust and

Rom. 13. 1, 2, 3, 4.

and legall sentence, are to command the execution of what the letter of the Law hath given in charge. Out of which just and formall gradation descending, I draw this consequence and regular deduction ascending. He that resists or nullifies the sentence of the law pronounced by the Iudge, opposeth therein the Naturall law of humane equity familiarly knowne to all men, and dishonoreth the Person of the Iudge from whom that sentence proceeded. The dishonour of the Iudge, being the Deputy substitute of the King, falls directly on the royalty of His most sacred Person. The dishonour of the Kings Person being the vicegerent of the LORD of *Hosts*, rests not there, but ascends

cends to the contempt of the Divine Majestie of God Himselfe, whose constitution it is, *Gen.9.6. Who so sheddeth mans bloud, by man shall his bloud bee shed, for in the Image of God made he man.* Did not then the stealers away of the putrified corps of this Malefactor, know these things before hand? To charge them with Ignorance of such things, which the *Dictates* of naturall reason hath imprinted upon the table of every Mans heart, is to make them brutish and to range them with beasts: To say they knew these things, and yet against their owne knowledge and conscience, they contemned all peaceable obedience therunto, is to make them peremptory and Rebellious against both Divine Majestie

Majestie in the nature of God, and Humane Majestie in the person of the King. Thus I have put them upon Πλημμα, a logicall forme of reasoning, so called ἀπὸ τῆς δίς λαμβάνεσθαι of catching the delinquent on both sides. Let them now take whether part they will, either to be concluded bruit beasts in the shapes of men, by their stupid ignorance; or saucy *Rebells* under the vilour of Puritanisme. And full time it is to subdue their insolent contempt of all Lawes Ecclesiasticall and temporall, and to keepe them in order. For when the constitutions of the Church are proudly violated, and the Lawes of the Commonwealth contemptuously vilified, yea even, the ever blessed and pure Ordinances of

God

God Himselfe rejected to satisfie Arrogant selfewill: what obligations or bonds are existent in nature, able to represse the disorders of unruly persons? And thus I have done with the county Prisoner.

38 And now to vent my owne hearts griefe for many yeares suppresst and stifled in my troubled bosome, and a little to inlarge my selfe, and to make knowne the quality of that people with whom I live: Know good Reader, that this Towne of *Shrewsbury* the place of my birth and residence is greatly troubled with a sect of Men and Women, with whom I have had much intercourse of converſement, not by way of intimate familiarity approving their waies, but of vexation and

trouble of minde, that I could not in thirteene yeares paine full Miniſtry among them, reclaime them from their wandring fancies, and reduce them to obedience of ſupreame Majeſtie, in the perſons of two moſt illuſtrious and Royall Kings the Father and the Sonne. But the more I laboured therein, as their conſciences can and do witneſſe unto them, the more I incurred thereby their ſecret hate and detraction of my perſon, with detriment and loſſe to my temporall eſtate.

Mr. Bright 39 They had about fourteene yeares agoe a learned and Reverend Preacher, who by the practice of two and twenty yeares Miniſtry among them, with divers conferences and perſwaſions to loyalty and obedience,

dience, could never worke any thing upon their perverse and peevish dispositions. When he grew aged and decayed in his strength, these persons laid their counsels, purses, and powers together, and provided them of a Lecturer, who concurred in opinion, practice, and faction with them. The man being come among them, setled in his place, and supported with countenance, favour, feasts and liberall contributions, by underhand collections in all the Parishes of our Towne; entered upon his Ministry, and mightily laboured with his best abilities to encourage them to constancie in their supposed zealous, but in truth in their erroneous, schismaticall, and disloyall courses. These things being

wisely observed, and the portion of his gifts and Talent noted by that Reverend Gentleman not long before his death: Hee being invited to the house of a Gentleman of our Towne, and entring conference of these things at the table, brake a wittie jest upon their *Lecturer*, and as it were Prophetically signified the truth of this event of his factious courses, saying, p *The leane Kine will eate up the fat.* For indeed, in the issue it so fell out in our Towne; A leane, factious, and schismaticall Ministry obscured the light of better parts in men of the same calling: and to strengthen a partie, and to countenance disorder, with *Theudas* boasting himselfe q *to bee somebodie*, and with *Iudas of Galilee*,

p Genes. 41.4.

q Act. 5. 36.37.

like, hee drew away much people after him. But as they perished in their *Tumultuous* uproares, so this practice little inferiour in action and working, in a few yeares dissolved of it selfe, and onely the ruines thereof remaines yet among us. The Reverend man lying on his deathbed; The Magistrates of our Towne repaired to visite him in his sickneſſe: To whom hee gave in strict charge, that, as they *Tendred* the glory of *God*, their owne loyaltie to their Liege and Soveraigne, whose Ministers they were by deputation of dignity and authoritie, peace and welfare of their Corporation: they would carefully resist the purpose of many, who laboured to obtrude upon the Towne to succeed in his place a

Non-conformed Minister. And he told them further, what he himselfe had noted in his wise observations: to wit, that when any of this sect of disloyall and factious Ministers entered, and were entertained by any people, there in very short time, they proved Incendiaries: and by meanes of their owne personall disobedience to the prudent and pious Lawes of our Church, that Corporation, Towne, Parish, or Village, became rent into faction, and cleaving unto parts by violation of unity and Christian peace.

40 This Reverend man being laid in his sepulchre in peace and honour, one Mr. *Browne*, a learned and godly Minister, of exemplary vertue, and pious conversation, was elected to succeed

succeed him; and this man exercising his labours among them by the space of thirteene yeares, was so rudely and unchristianly handled in their insolent contempt of his talent and paines; that by an invective and bitter Libell, consisting of fourteene leaves in *quarto* cast into his garden; they disquieted his painefull and peaceable soule, and shortened the date of his troublesome Pilgrimage. They are a generation of men strongly addicted, to heare no other Ministers, but those of their owne character and print; and such men, though of lightest talents and meanest parts, they extoll and advance up to the clouds in raptures of admiration; runne after them from place to place to be partakers of their sanctified

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fied gifts and holy exhortations: In the meane time neglecting the Ministry of those learned and godly men, whom their owne judgements, though depraved with errour and sinister surmises; and their consciences, though misguided by selfe-will, cannot choose, but prefer by many degrees before their owne bosome Darlings. But humility and patience must be the guides of godly Christian men, submitting themselves to the holy pleasure of God's Divine will; who in these crosses of disgrace and contempt from others, exercises thereby, their piety, wisdome, constancie in bearing with the rods of his fatherly correction, whereby he conformes them in holy sufferings to the person of our *Lord*

and

and *Saviour* CHRIST IESUS that Sonne of His love[r]. And His holy decrees being made knowne to His Church, must poize and hold in even temper of prudent moderation and godly subjection unto them, the soules of all His children to whom He hath made knowne, [*That the time wil come when they will not endure sound doctrine, but after their owne lusts shall heape unto themselves teachers having itching eares; and they shall turne away their eares from the Truth, and shall bee turned unto fables.* For among the great fables of the world which attempt to defile the sacred puritie of the Gospell, this of *Non*-conformitie holdeth a choice and principall place. For though the object

r Rom. 8. 29.

f 2 Tim. 4. 3. 4.

of its proud, ambitious and peremptory discontent, use the varnish and pretense of harmeless Ceremonies to raise up their cavils, and perpetuate their secret railings: yet the traine of consequences depending on these lighter matters, will be found not to terminate in Ceremonies; but to aime at such substantials, alterations in Church and State, as would willingly subjugate the Royall Diadem and Scepter of Princely Power, to the subordinate rule and direction of their Presbyterian consistory.

41 Vnto this Towne of ours, divers Gentlemen from many parts of this Kingdome, and Widdowes also, have within these twelve last yeares resorted: Resolving here to plant them-

themselves for fixed habitation, and expecting to enjoy with impunity the vaine toyes and schismaticall conceits they brought hither with them. But my trust is, under GOD, and the sacred and Royall Majestie of our King, that our Reverend Bishop will either in short time reforme their irregularities, or cause them to returne to the places of their former aboad. Hither also have flocked Mechanicall fellowes of many Artifices and Professions, Masons, Carpenters, Brick-layers, Corsers, Weavers, Stone-gravers, and what not? And being in their persons of worthlesse quality, and receiving countenance from men of better ranke; they have pestered our Towne with disobedience and schisme, and

for

for their low condition and obscurity of living, have escaped presentment, and passed unregarded. Pardon my zeale, good Reader: a surcharged heart speaking nothing but knowne and justifiable truth, may justly obtaine libertie to unburden it selfe. Now these persons of the better and inferiour ranke, grow presently into strict and inviolable leagues of mutuall amitie, as if long continuance of time, experience and proofe of their Christian vertues, had incorporated and united them together in reciprocall societie. For it is the nature of Schisme and all unwarranted courses, ever to shew it selfe active in malignitie, and by examples and encouragements from one

to

to another in short time to disdaine to submit themselves to the commands of their Superiours; lest thereby they dishonour their fantasticall profession, by shrinking from the hold of their Christian libertie, and abridging themselves of their selfe-pleasing fantasies. They assemble, and feast, and pray, and discourse, and perhaps take libertie also to complaine and lament each unto other, that the Reliques of *Rome* continue still among us to adulterate the sacred puritie of our Gospell of Peace. But blessed bee the Name of the LORD our GOD, and thankes be given to the excellent Majestie and Piety of our King, who resolving in his royall heart, *Quoad brachii humani virtutem*,

to

to conserve the puritie of the glory of CHRIST in supporting the free passage of His blessed Gospell, doth also designe in His Princely thoughts and intentions to reduce His wandring subjects to uniformity of obedience.

42 A Letter was written by a *Non*-conformed Minister, to that late reverend, worthy, and learned Prelate Bishop *Iewel*, who, if the judgement of Master *Hooker*, ratified with the approbation of that most Illustrious, Memorable, and Learned King *Iames* [t] may be received, was one of the most accomplished Divines that Christendome hath yeelded for some hundreds of yeares. In this Letter the judgement of that gracious man was desired touching our

[t] *Hooker Eccl. polit. pag. 68. Preface before Iewels workes.*

Cer

Ceremonies, and specially the government of our Church by Bishops. Who weighing in his prudent and peaceful thoughts, the sleight Arguments sent unto him, wherewith the impregnable fort of our discipline was attempted for battery and subversion: replied thus, as hee is cited by Doctor *Whitgift* in his Reply, [u] *As for these reasons, in my judgement they are not made to build up, and they are too weake to pull downe. Stultitia nata est in corde pueri, & Virga disciplinæ fugabit illam,* [x] Foolishnesse is bound in the heart of a childe, but the rod of correction will drive it from him. It is but wantonnesse, correction will helpe it. Thus far Bishop *Iewel.* Now the weight of this mans authority, furnished as hee was with infinite

[u] *Answer to a libell intituled, An admonition, &c.*

[x] Pro. 22. 15.

infinite variety of reading in the writings of the Church, Ancient and Moderne, is more to be esteemed, than the up-start conceits of many hundreds of those light and vaine Novellers, the wanton perturbers of our Christian peace. And till this correcting rod of Humane power qualified and ratified by divine authority, and given by GOD into the Princely hand of His Vicegerents, be either inflicted, or at least lifted up and shaked (though shaking without striking will doe little good:) these men are so setled upon the Lees and dregges of their pleasing errours, that like *Moab*, [y] *for want of emptying from vessell to vessell*, they will still retaine their old sent within them.

[y] Ier. 48. 11.

43 I publikely told them five Moneths agoe, namely in July laſt paſt 1633 in a Preface to my Catechiſme Lecture in a very great aſſembly; that it was to bee feared that they who obeyed not the Lawes of the King, did curſe his ſacred Perſon in their hearts, contrary to that rule. *Curſe not the King, no not in thy thoughts, and curſe not the Rich in thy bed-chamber: for a bird of the ayre ſhall carry the voyce, and that which hath wings ſhall tell the matter.* Eccle. 10. 20. Theſe words of mine ſtirred up ſuch a Tempeſt in the unruly, tumultuous and ſtormy affections, that many of them raſhly rowed, but have fayled therein, that they would never heare mee againe, becauſe I imployed good Talents and partes to the diſgrace

grace of Gods children. But now let them give mee leave, since time hath allaied their passions, and rendred them more capable of wholsome advice, to tell them without feare or flattery, that I conceive the Spirituall meaning of these words in this sense. Hee that obeyes not the Law, which is by commande of Princely power and Iustice imposed on him; *Curses that law which he refuseth to obey, for betweene obedience and cursing there is no medium or meane in the sense of Gods Spirit.* For every act of murmuring and repining against the supposed iniquity of any law, coupled with contempt of the same law by disobedience thereunto, is an act of the heart and Spirit of that man cursing the law, to which he

hee refuseth to yeeld true and faithfull subjection. Now this inward curse lighting on the law which is disobeyed, reflects or rather falls directly on the Majestie of the King, from whose sacred Authority as hee is the immediate Vicegerent of God, that law receives either *Constitution or Ratification and Command for obedience.* This sense I obtrude not on these Persons, as arrogating to my selfe infallibility of judgement in the meaning of Gods Spirit; But I refer it to the grave and deliberat judgement of those prudent and learned Persons, who sit at the Helme of government in our Church, and are more profound in knowledge, and fully able to resolve and cleere this doubt; for as then, so now I deliver onely my

my opinion and no more. But yet let me further tell them, that ſince they like not to bee told that their thoughts and hearts do *Curſe Chriſtian Kings* whoſe lawes check and countermaund their novell fancies: what will they ſay to that place of ſacred Scriptures (z) *Is it fit to ſay to a King thou art wicked*, &c. If the lawes, whoſe rigour, life, and authority, flow immediately from Kings and Princes in their Dominions, bee in their Nature wicked as they are Lawes, certainely the Princes themſelves who enact or authorize thoſe lawes, in the cenſure and judgement of thoſe men who vilifie the ſame lawes by refuſing to obey them, cannot be good. So that let them turne themſelves which way they will, they are taken in a ſnare

z Iob 34. 18.

woven from the cleare sense of the sacred Scripture. For either they curse the King in his lawes, or they judge not his Person to be righteous from whom unjust and unrighteous lawes doe proceede, and are imposed by command. For they cannot possibly affirme the King to bee righteous, nor his lawes to bee righteous, when they refuse to give obedience both to the one and to the other. I know they will reply, that they love and honour the King, but that they like not his lawes. And I answere them againe, it is impossible to love and honour the King, and to dislike his lawes: for the lawes are the Spirit and life of the King as he is Supreame-head over his people, securing the royalty of his Princely State, and sweetly attracting his subjects to cheer-

full obedience. For therefore doe the subjects honour, reverence, and love the person of the King, because of the righteousnesse and equity of his lawes, whereby they are governed in tranquillity and peace. And on the contrary, no man living in the world, doth naturally, freely, sweetly love the person of a Tyrant, because he rules by the rage of his affections, and the strong hand of power; and not by the peaceable rule of Iustice, and approved lawes. So that the true and cordiall love of subjects to their King, ariseth in them, not onely from relation of superiority in his person, and inferiority in theirs; but much more fervently and firmely from his pious care in constituting good lawes for the regiment

ment of his people in honour, wealth, peace and liberty, free from the vassallage of oppressing subjection.

44 Vnder the light and law of nature, the very Heathens illuminated and endued with some acts of inspiration from GOD, to quicken the principles of native light in their own soules; have with more veneration and reverence honoured their Kings, than Christians have done the knowne Vicegerents of GOD under the Law of Grace, after the cleare declaration of GOD's will pressing and commanding obedience unto them. For *Elihu* a young man, could say to *Iob* and his friends, [a] *He withdrawes not his eyes from the righteous, but with Kings are they on the Throne, yea he*

[a] Iob 36. 7.

he doth establish them for ever, and they are exalted. And herewith accords the wise, and as I may truly, say the holy sentences uttered by those men, who being destitute of the Divine and supernatural light of Christian faith, have shewed to the world the light and the extent of Natures love in their understandings. Θυμὸς γὰρ μέγας ἐστὶ διοτρεφέων βασιλήων. Τιμὴ δ' ἐκ Διός ἐστι φιλεῖ δὲ γε μητιέτα Ζεὺς. The minds of Kings are great in understanding, their honour is from God, and they are beloved of Him, and directed. What other sense can these words import, recorded both in sacred Scriptures, and by Heathen Writers, than that GOD hath stamped the character of His Divine Majestie both on their persons for Autho-

Homerus Iliad.

Authority, and on their hearts for Government and direction? For undoubtedly this sense is confirmed by other places in the sacred Scriptures. As, b *The heart of the King is in the hand of* GOD *as the Rivers of waters, he turneth it whithersoever he will.* And againe, c *A divine sentence is in the lippes of the King, his mouth transgresseth not in Iudgment.* And this sacred Truth is approved by the consenting judgement of the ancient and godly learned. Ἔδωκα ὑμῖν τὴν τιμήν μου, καὶ τὴν τάξιν, καὶ τὴν κλῆσιν· ὡς ἂν ἐμὲ κρινάντων, κρίνατε τὸν λαόν. I have given unto you Princes mine owne Honour, mine ordinance, and my calling, requiring you to Iudge my people, as if I my selfe did judge them. And for the preventing of disobedi-

b Pro. 21. 1.

c Pro. 16. 10.

Iustin. Martyr.

ence against the sacred Persons of Kings, and their Lawes, all sorts, rankes, and degrees of men in the visible Church of GOD, and out of the pale thereof, are commanded, [d] *Let every soule be subject to the Higher Powers, for there is no power but of* GOD. And those words are expounded by an ancient, very learned, and godly Father of the Greeke Church, after this manner. Καὶ δείκνυς ὅτι πᾶσι ταῦτα διατάττεται, καὶ Ἱερεῦσι, καὶ μοναχοῖς, καὶ τοῖς Σωλικοῖς μόνον, &c. The Apostle demonstrating that these things are commanded to all men, unto Priests and Monkes, and not unto Secular Lay-men only, he makes it manifest from the preface, saying, *Let every soule bee subject to the supereminent powers*, yea, though hee be an

[d] Rom. 13. 1.

Chr. Soft. in loc.

an Apostle, an Evangelist, a Prophet, or whosoever he be; for this subjection doth not subvert pietie. And againe, the rule of GOD's Spirit in Scriptures commands us, [c] *My sonne feare thou the* LORD, *and the King, and meddle not with them who are given to changes.* [c] Pro. 24. 21.

45 How comes it then to passe, seeing these things are so manifest in the sacred Scriptures; that so many Ministers in our Church, by faction and schisme, doe rend in pieces that blessed peace and unity, which they are every-where in the holy Scriptures [f] commanded to preserve and support? The true cause hereof I take to be this; *The povertie of the inferiour sort of our English Clergie.* And this answer I gave to the Lord Bi- [f] Ephes. 4. 3. Phil. 2. 2, 3.

ſhop of our Dioceſſe propoſing this very queſtion unto mee, at the table of a worthy Knight of our County, my Noble and very Honoured friend. Sir *William Owen*. For in this age of ours the practice of many Miniſters, exactly correſpondeth with that of certaine Prieſts and Prophets in the Church of *Iſrael*. § *The Prieſts teach for hire, and the Prophets thereof Divine for money; yet they will leane upon the* LORD *and ſay, Is not the* LORD *among us? no evill ſhall come upon us.* For theſe *Non*-conformiſts, as they are the movers of this faction, and violation of our peace, raiſe to themſelves (as farre as I am able to conceive, and I thinke all wiſe men of this Land concurre with mee herein,) an underhand

§ Micha. 3.11.

derhand maintenance by private Benevolences of seduced friends, after this manner by certaine gradations of Art and policie.

1 First, they insinuate into the peoples hearts, a sly opinion which must not bee contradicted, to wit, that many things are amisse in our Church government; which only *Gods* faithfull servants enlightned with His Spirit, have found out, discovered, and made knowne to the world; and because they cannot obtaine a reformation, as the pious zeale of their hearts desireth, they are forced to groane under the heavie burden of Antichristian servitude. Now the *Mobile Vulgus* hearing these deplorable complaints uttered with

the gravity of well compoſed countenances, and expreſſed in an accent of ſenſible lamentation, by ſuch men who are ſpiritually gifted and qualified for prayer and other holy offices: preſently they are ſo ſoft and flexible to receive any impreſſion; that they even of their owne accord, without any further motives, haſten to this concluſion of their owne wiſe making, *Surely theſe are good men, and by their prayers and Miniſtry doubtleſſe ſalvation is brought unto them, and all other bleſſings upon their families.* And if theſe good Chriſtians, the entertainers of theſe holy men, ſhall take ſome liberty to themſelves to love the world and worldly things under the names of frugality, good husbandry, and provi-

provident circumspection in all their affaires; and also shall now and then stretch their consciences for the enlargement of their temporall estate, whereby they are made capable of dignities and precedencies in the Common-wealth: yet for all this, they know their zeale is pleasing unto the LORD their good GOD, *Because their houses and their bowels are open, and not straitned against His Saints.* For our LORD and SAVIOUR IESUS CHRIST hath assured them, [h] *He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and hee that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.* And thus the common people to

h Matth. 10.41.

countenance an artificiall vanitie masked with ſinceritie, are willing and forward to delude their owne ſoules.

2 Having thus laid their ground-work, by traducing the Church-government, with intimation of their owne pietie, in that they cannot apply themſelves to ſubmit to the practice of it: then they raiſe the goodly ſtructure of their Babylonian Tower, and effectuate thereby their deſigned projects; for then they are preſently admitted into Chriſtian families among the richer ſort of people; who out of a ſpirituall ambition, which their wealth hath begotten in them, are ſtrongly addicted to pleaſe themſelves, and to be voyced abroad for religious perſons in giving enter-

entertainment to godly Ministers. Hence growes a familiarity in the LORD betweene these Ministers and their kinde friends: so that after supper, wherein the blessings of GOD have beene plentifully received by eating of the fat, and drinking of the sweet; they goe to a solemne prayer and thankesgiving for the blessings they have presently received. But in this Prayer, the King, the Queene, and the regall offspring are very rarely, or to speake more home to their practice, are never mentioned: though thereby, through their omission of so gracious a duty, they contemne and violate an expresse precept of the new Testament: *I exhort that first of all* 1 Tim. 2. 1. 2. *supplications, prayers, intercessions*

and giving of thankes be made for all men; for Kings and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſſe and honeſty. And under a tyrannicall State by conqueſt and ſeverity of uſage, GOD's people are commanded: *Seeke the peace of the Citie, whither I have cauſed you to be carried away captives, and pray unto the* LORD *for it, for in the peace thereof ye ſhall have peace.* If this be the revealed will of the LORD, that neither tyranny, captivity, vaſſallage, or oppreſſion, ought to interrupt the gratious and charitable current of our devotions to GOD; but that we are expreſly commanded by our LORD and SAVIOUR: *Love your enemies, bleſſe them that curſe you, doe good to them*

Jer. 29. 7.

Math. 5. 44.

that

that hate you, and pray for them which despitefully use you, and persecute you: What can these Ministers think of themselves, who living under the peacefull Regiment of a pious Prince, graciously affected to advance the glory of our LORD, in propagating the lustre and power of his sacred Gospel: but that they themselves are lively described by the ancient Pagans? For *Diogenes* could say of the flatterer, Τὸν πρὸς χάριν λόγον μελιτίνην ἀγχόνην εἶναι, διὰ τὸ ἀνελεῖν αὐτὸν τοὺς ἀνθρώπους διὰ τῆς χρηστολογίας. Speeches uttered to the pleasing of men, are an hunnied halter, wherwith by adulation the flatterer strangleth his flattred friend. And another Philosopher sayes of such, Κρεῖττον ἐστιν εἰς κώρακας, ἢ εἰς κόλακας ἐμπεσεῖν· οἱ μὲν γὰρ νεκροὺς, οἱ δὲ ζῶντας ἐσθίουσιν.

Diogenes.

Antisthenes.

It is better to fall among Ravens, than among flatterers, for those devour onely carcases, these eate up living men. For in the prayers which these *Non*-conformed Ministers doe make, they never faile to mention their owne friends and good benefactours: But zealous raptures are cast up to heaven, craving of the LORD in His love and mercie [i] *That He would shine upon their Tabernacles: and powre out Rivers of Oyle and Butter upon them.* And though this kinde of Ministers have no better abilities, than other men have in prayer and spirituall devotions, who dare not for feare of dishonouring GOD, and defiling their owne consciences with hypocrisie and adulation, intrude and creep into

[i] Iob 29. 4.

into their neighbours houſes, to eate up their family proviſion, and to lighten their purſes: yet by this their fawning upon good Chriſtian people, they knit up the knot of firme binding and religious familiarity. And theſe Miniſters grow hereby in the houſes of ſtrangers to exerciſe maſterly authority over the children and ſervants: And happie is the maſter, but eſpecially the miſtreſſe when ſhee ſees it ſo. And unleſſe theſe men farre remote in place of Habitation from them, will deigne many times in the yeare to ride twentie, thirtie, fortie miles to come and viſite their friends newly found, and preach unto them, and pray with them: Theſe vaine, ignorant, and ſelfe-

selfe-pleasing Laickes, thinke themselves scarse blessed of GOD, by the neglect of their Pious, and their new friends spiritually qualified with fervour of devotion.

3 These Ministers make their friends to know, that they could be content for their sakes and to doe them spiritual good, to enter upon a Lecture, and preach unto them; but for Pastorall charge clogged with Incumbencie and residence, which may hinder their vagaries, and restraine them from travelling to visit their profitable friends, whereby they are in danger to lose their acquaintance, and abridge the liberal benevolences of their good Benefactors: and which may also tye their strict and reserved consciences to performe

forme all ministeriall acts, furnished out with Romish Ceremonies, as they terme them: ô this their tender hearts and queasie stomackes cannot endure: even as the Fox in the Fable cares not for grapes, because they hang out of his reach. For if many excellent men of worth and parts, living in the Vniversities, the Fountaines of Divine and Human literature, are rarely called forth for their merit, to enjoy and execute Spirituall Livings abroad in the country, but are suffered to their griefe *Conseneſcere in ſtudiis*, to wax old, and spend the strength of their dayes in their private studies; unleſſe they will travell abroad, make a noise in the world, and comply with the Gentry by servile adulation:

What

What may we thinke of these seeming Saints, who are of the meanest gifts for the most part in our kingdome? Surely unlesse these men worke by policie, fawne, flatter, apply to their good friends and spirituall *Zelots*: they are like many times to goe to their beds after light suppers. And although they have often read; yet they have not learned the contentation of the holy Apostle, [k] *I can be full, and I can be hungrie.* For of all things in this world, hunger and fasting least consorts with these mens dispositions; who are present at, and partakers of more good feasts and plentifull feedings, than any kinde of men in this Land besides. And how many of them, I wonder can say

[k] Phil. 4. 12.

say with blessed *Paul*, [l] *I have coveted no mans gold, nor silver, nor apparell.* And further to the never dying memory of his hearts integrity, [m] *We have renounced the hidden things of dishonestie, not Walking in craftinesse, not handling the Word of* GOD *deceitfully, but by manifestation of Truth commending our selves to everie mans conscience in the sight of* GOD. And hee leaves not there, but unto all people, with whom hee had familiarly conversed, and by plantation of Churches among them, had begot their soules to GOD, hee gives testimonie of the soundnesse of his owne heart free from the close vice of fraudulent adulation, saying, [n] *Neither at any time used wee flattering*

l Act. 20. 33.

m 2 Cor. 4. 4.

n 1 Thes. 2. 5.

flattering words as a cloake of co-
vetousnesse, GOD *is witnesse.*
And to set forth the true object
of all his aimes, and travels, bee
o 2 Cor. tels his spirituall sons, o *I seeke*
12.14. *not yours, but you.* In the practice
of these rules I suppose, and that
without errour of judgement,
or breach of charity, the con-
science of the sincerest *Non*-con-
formed Minister in this King-
dome, is not able to justifie him-
selfe, nor to say from an upright
p 1 Cor. and sound heart, p *I know no-*
4.4. *thing by my selfe.* And if the rich
Gentry, and other wealthy per-
sons in this Kingdome, will
please to make proofe hereof,
let them restraine for a yeare
their familiarities and bounties
from this craving, or having
generation; and thereby this
matter will grow out to an ex-
perienced

perienced issue; and then this new suspition, will demonstrate it selfe, either for an invented accusation, or a true and reall affirmation.

46 Yet touching the hearts and consciences of these men in their pleasing and profitable courses; I will not take upon me to judge, or censure, or so much as to deliver my opinion what I thinke: but because it is the Royall Prerogative of *God*, as to bee the Lord and Creator, so also to bee the searcher, and the censurer of their hearts; I will leave them in his Divine hand of Soveraigne power to know them exactly and to judge them justly. Onely this I will say on the behalfe of this *Church* and Kingdome, so lightly esteemed of these men and their friends

friends, for piety or ſincerity, that this land, bleſſed bee God therefore, is plentifully ſtored with many Chriſtian men (no Nation of the Earth comparable for number or worth) richly furniſhed with the knowledge of Gods will, with Piety, Vertue, and the true feare of God, and abundantly accompliſhed with all good and profitable literature: not puft up with the wind of ambition, nor addicted to concurre with the ſtreame and ſway of the times, as theſe men ſcornefully phraſe it: but ballaſed with pure conſcience for the ſound and true worſhip of God, and with deſire to conſecrate themſelves to his holy ſervice: and theſe doe not ſtumble at thoſe Niceties, which theſe Irregularians caſt into

into the heads of lay people, nor under any pretense of Idolatry or superstition in Ceremonies, divide themselves from the unity of that gratious *Church* their Mother, in whose wombe they were conceived, borne, and Baptized. Whose persons, worths and abilities, being cast in equall ballance of comparison man for man with the adverse party: I easily conjecture, and I know the adversaries themselves will readily yeeld it, will preponderate the levity of these singular and selfe pleasing separatists. And though they will pleade for themselves, that not learning and worth, but *Integrity* of life is that rule wherby wee ought to judge of the gifts of saving grace in any kind of men, according to those words

q Matth. 11.25. words of our Lord, q *I thanke thee ô Father Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Yet if these words of our Lord shall bee applyed to the matter we have now in hand, and made a generall and sacred Canon whereby to guide our iudgements, in this point, they will inferre Παράδοξον ἄλογον, a paradox most unseasonable, absurd, and more then Bruitish it selfe, to wit, *That the Lord in his Wisdome or Iustice, hath made a perpetuall Divorce betweene learned knowledge and true Pietie,* and that unlearned ignorance is the ready way to the attainment of his saving graces, both of the true knowledge of his will and of sanctification by his Spirit.

Which

Which position so wild and desperate, how farre it differs from that Popish Tenent that ignorance is the mother of devotion, let the Learned judge. But where there is an equall portion (to say no more) of Piety towards God, of integrity towards all men, in the hearts of Learned men, as well as of the unlearned: To exclude the Learned from the sound Iugment of divine truth, and to appropriate the same to men of meaner qualities and abilities, is to invert the order of divine wisedome and providence: then should the prophane and secular Learning of *Moses*, who was *Learned in all the wisedome of the Egyptians, and was mighty in words and deeds*, Act. 7. 22. have beene a Barre and impeachment unto him

him, from attaining the favour of GOD. Then should the learning of *Paul*, who was *brought up at the feet of Gamaliel*, a learned Doctor of the Law, have prevented both his eternall election with GOD, his designation to the Gospell, and his *Temporall vocation for plantation thereof*. Then should the learned knowledge and secular Arts of the holy Saints, Fathers in the Primitive Church, *Iustin Martyr*, *Basil* the great, *Chrysostome*, *Hierom*, *Ambrose*, *Augustine*, with the rest of their venerable contemporaries and successors, have beene a hinderance and let to their true pietie, wherewith the Church of GOD knowes right well their holy hearts were graciously and richly endowed. But every vaine toy

Act. 22. 3

Act. 9. 15

and

and flattering delusion, wherewith this Sect of men are apt to please themselves, and delight their friends, must not passe for currant Truth in the approbation of GOD's true Saints and servants, the Orthodoxe Church of CHRIST here on earth.

47 Now for the reforming of these mens judgements and practice, though many learned Treatises, and laborious Volumes have been judiciously written from time to time: which might convince their understandings of error, and iustly check their consciences for their under-hand practises, and Schismaticall courses: yet that Godly Reformation, vvhich was and is desired, hath not so prosperously succeeded:

Becauſe, as farre as my poore underſtanding is able to conceive, the chiefe thing *was*, and is yet *wanting*, which might have effected and eſtabliſhed our peace; and that is, *A legall proviſion of encouraging maintenance for an able Miniſtry*. For, as long as men of worth for quality, as all Miniſters ought to bee, are forced to grapple with povertie, which begets contempt of their perſons, and diſeſteeme of their Miniſtery: So long the nature of poverty, wherewith they are ſenſibly pinched, is ever active in deviſing ſhifts to ſuccour and to relieve it ſelfe. Now, what ſhifts can the wit of any man living excogitate, whereby to releeve himſelfe, which may carry a countenance of Piety and ſin-

cere

cere dealing? But by insinuation to creepe into the favour and esteeme of great men, and the richer sort who are able to succour and support them: And by obsequious flattery to instill into their hearts an ill opinion of the present Government under which wee live; and to which conceit, because it tends to Innovation, and singularitie, most mens hearts are prone and inclined; according to that of the *Comœdian: Obsequium amicos, veritas odium parit.*

Now this obsequiousnesse, wherby friendship is prepared, must of necessity deflect from the wayes and rules of *Truth*, or it will never take hold and politikely succeed. For, to apply it to the purpose wee have now in hand: *If all the Nobility,*

Gentry, and *Rich-men* of *England*, *were fully perswaded, both in judgement and conscience*; that the Discipline of our English Church is exactly consonant with the Word of God, and needes neither *subversion, correction*, or *alteration*, as both justly and judiciously they ought to be so perswaded: Then any Minister of able gifts, in the knowledge of God's Word, adorned with vertue and sanctitie of life, would serve their turne, either for their Parish Minister, or Family Chaplaine, without that solicitous distinction of person, and person, for opinions sake in matter of Ceremony, which rules too much in this divided Church. For where no variety or differences of opinion have liberty to

worke upon mens understandings, consciences, and affections, by reason of that generall unity, which ought to bee among us Church-men, both in judgement of our peaceable discipline, and uniformity of practice in our submission thereunto: There every wise and charitable hearted Gentleman, must needs be free from faction and part-taking; and thereby the peace of our Church graciously composed. So that this *Non-conformity* in the first brochers thereof, was but a tricke of politike wit, by casting differences of opinion among *Gods* people, to make way for themselves, to raise a party of private friendship, and thereby to draw unto them, such competency of maintenance to their

estates, and credit to their persons, as might both releeve their poverty, and inhance their spirits to a selfe-good opinion of their owne inventions; by ingrossing many mens good opinions of their Pietie, their vertue, their aversnesse from Popery. And if all the policy of this wise, learned and religious Kingdome, shall wracke and teynter it selfe, totally to suppresse and supplant these courses; it will never be able, in my poore opinion, to effect their just & righteous designes, till a proportionable maintenance, setting Ministers free from a servile dependance and ingagement to their people, do sweetly invite and induce them to obedience. For, as long as any sap or moysture of discon-

tent,

tent, by poverty remaines in the root of *Non-conformity*, it will regerminate, bud-forth againe, and creepe into corners; although the strong arme of Regall power and sound Iustice, guided by sanctified policy, suppresse the raging flames, and restraine the open walking thereof.

48 I have many times in my private meditations of these matters, admired how it hath come to passe, that those prudent and well-intended Lawes, which were in the Reigne of King *Henry* the eight, first projected: And afterwards, in the reigne of his religious and wise Sonne King *Edward* the sixt; more largely extracted out of the Copies of the Canon Law, by 32. persons consisting of

the Honourable *Nobility*, Reverend *Bishops*, Learned *Divines*, Wise *Civilians*, and Prudent *Gentlemen*; and were also confirmed *Regio Diplomate*, by Regall grant of power from both those Kings; and wanting nothing but *Promulgation*, prevented by the immature death of that holy, wise, and learned young Prince, King *Edward* the 6. How these Laws, could never since that time obtaine their intended strength. For, had those Lawes beene established, either by Parlamentary authoritie then; or since by the Royall Prerogative of any of our Kings and Queenes, from whom all authority, Iurisdiction and power, is derived into Church & Common-wealth, I will make bold to deliver my opinion

opinion, and that is this: *There had not beene, I suppose, at this day, one Puritane, Non-conformed Minister in this Illustrious* Church and *Kingdome*. For, in those Lawes there is provision made for convenient maintenance of Ministers in all the Cities, great Townes and Corporations of England, which are the *Seminaries* and principall places, where schisme is bred and nourished, conformable to the custome of the Citie of *London*, by a rate and taxe upon their houses and shops. *In Titulo de Decimis, capite* 14. the Lawe runnes thus: *Magnam indignitatem habet à tenuibus & Laboriosis Agricolis, decimas annuas Ecclesiarum ministris suppeditari; Mercatores autem opibus affluentes, & viros Scientiarum,* Printed, 1571.

arum, & artificiorum copiis abundantes, nihil ferme ad ministrorum necessitates conferre, præsertim cùm illis ministrorum officio non minus opus sit quàm colonis. Quapropter, ut ex pari labore, par consequatur merces, constituimus, ut Mercatores, panorum confectores, & artifices reliqui cujuscunq; generis, ac omnes qui scientia, vel peritia, quælecunque lucrum percipiunt, hoc modo decimas persolvant: Pro Domibus nimirum atque terris quibus utuntur, & illarum ratione decimas prædiales non solvunt, quolibet anno dabunt annuæ pensionis decimam partem.

It is a great indignitie that poore and laborious countrey Farmers, doe pay their Tythes to the Ministers of their Churches: But that Merchants flow-

ing

ing in riches, and men of Sciences and Trades, abounding with wealth, should impart in a manner nothing to the necessities of their Ministers; especially since these rich men stand in no lesse need of the Ministers labours, then the Countrey men doe. VVherefore, that from equall labour a like reward may accrew, wee ordaine, that Merchants, Clothiers, and all other Artificers, of what kinde soever, and all others, who by any science or skill doe gaine profit to themselves, shall pay Tithes after this manner: *To wit, they shall pay the tenth part of yeerely pension, for their houses and grounds which they hold and use*, and by reason thereof pay no prædiall Tythes. Thus farre the Law.

Now

Now for prevention of cavill, vvhich vvranglers are apt to foyſt into all neceſſary offices, and in this particular to ſay, that this Law was intended only for the City of *London*, and is there in force and practice: The very front and Title of the Law it ſelfe wipes away and diſſolves this plea and objection, ſaying unto us: *Solvenda eſſe decimas perſonales juxta conſuetudinẽ Vrbis London.* Tythes perſonall are to be payd, according to the cuſtome of the Citie of *London*. So that the practiſe of that Imperiall Citie is made the Line and Rule to all other Cities, and great Towns of this Kingdome for payment of perſonall Tythes. If this Lawe had beene in force from the times of K. *Edward* the

the fixt (which is now marked with a marke prefixed in the margine of all such statutes as are either expired by time, reversed, or were never ratified, in the last impression of our Common statutes at large) although the maintenance of Ministers, by the profits of their Cures, had not amounted to any great value, nor made their persons living in Cities and Corporations to abound with Riches: yet it had preserved them from that *Relation, Dependance and Subjection*, under the richer sort of Men, vvhich (every where) in this Land they are constrayned to give: and by meanes thereof, *Schisme and breach of Vnitie*, is fostered and dilated. It had also preserved the

the purity of the Gospell from being corrupted with that base flattery, and more than servile accommodation; which neither beseemes the Majestie of GOD's Word, nor the integrity of so sacred a calling. For riches, as all men see, and know, doe raise up the hearts of men to high thoughts, of some worth and excellency in themselves, and to swell, and looke bigge on their Inferiours, and to expect all reverence and observance from them: So that if Ministers shall attempt by the power of GOD's Word to pricke this bladder; to take downe the extuberancy, and to let out the swelling ayre of pride and vaine-glorie: They will be sure to cast frownes upon him, and by curteling his meanes

meanes of liveli-hood, which are onely arbitrary contributions, no knowne or set rates, depending on the pleasure, by pleasing or displeasing of their great Masters, they will make him feele whom he hath offended. How is it likely then, or indeed possible, that the dispensers of GOD's Word, should either purely utter the mysteries of his Kingdome, or with undaunted courage, maintaine the honour of their Prince, and the equitie of those just and righteous Lawes under which we live: If every high spirit inflate with his riches, from whom their maintenance is raised, shall have power to crush them, and trample them under foote. The want of set maintenance then for the Clergie,

gie, by estabilished legall rates in all Cities and Corporations in this Kingdome, may justly be termed that *Struma* a disease called the Kings evill, and that *Morbus Regius* that spreading and infecting jaundise, occasioning, or rather causing disobedience to *Soveraigne Majestie*, and is no way curable but by the hand of royalty.

49 And here my zeale for GODS glory, the loyalty of my heart to my Prince, and my desire of the Churches peace, calls upon me to tell these *Non*-conformed great ones, both of this towne and county, and of this whole Kingdome in generall, who to please themselves doe countenance this moderne invention of *Non-subjection* to lawfull Authority, and thereby

thereby encourage poore Ministers to disobey their Prince by resisting his lawes: That it is a very great presumption, and intollerable in a state of peaceable regiment, for the subjects to runne a course of contrariety and opposition to the Lawes and personall practise of the Prince himselfe, in matters conversant about the exercise of Religion, and not of the essence and substance thereof. And though conscience for obeying GODS Commands is pretended herein, yet that pretence having beene judiciously and religiously examined, and for the levity, and indeed nullity thereof, refuted and rejected, not by strong hand of Authority as is secretly whispered, but by invincible reasons of sacred

Theo-

Theologie not liable to contradiction: Then, for Lay-Gentlemen, who are neither versed in these matters, nor interessed therein by any calling from GOD, to persist in obstinacie of depraved opinions, and secretly to countenance, backe, and support others therein: How this can bee free from a touch of secret *Disloyalty* to the sacred Majesty of *Regall* power, let the wise and learned in our Ecclesiasticall and Temporall Lawes, judge and *determine*. And though the *Nobilitie* and Gentry of this Kingdome, hold their Lands and Revenewes for support of their greatnesse, either by inheritance and succession from their Auncestors, or by purchase of their owne: yet since I am sure, they

enjoy

enjoy no personall dignities, honors or powers, whereby they are ennobled in themselves; but such as they received, either by the munificent bountie of the King conferred upon them, or by the gift of former Princes to their Progenitours is derived unto them; and because it is the splendour of honour, more then the possession of riches, which attracteth reverence and love unto their persons, and makes them potent in command: This should put them in minde, to looke backe to the Fountaine, from whence the eminency thereof hath originally flowed unto them: and also to moove them to direct the streame and current of their Inferiour power in a loiall and dutifull subordination, to runne through

through the same Channell, with the royall and superiour power of their Prince, into all the parts of our Church and Kingdom, for peaceable subjection to the equity of his laws. For, since our Saviour hath told us, *Every Kingdome divided against it self, shall be brought to desolation.* How ought the hearts of all Gods people of *all Rankes and conditions*, to be affected with gratious feare, what may bee the issue and event of this division and schism, which like a *Gangraine* lately crept into the heart of the Church in some of her ambitious and discontented Members, diffuseth daily the poison and contagion therof through all the sound parts of this Kingdome, and therby corrupts them & brings them

Mat. 12. 25.

them to unsoundnesse. The Nature of schisme is active, and working, as all men see, and secretly seduceth the good and harmlesse people of this land, by corrupt opinions, garnished over with the out-side of sanctitie, to incline to its side, and to strengthen a party. And if the infectious spreading therof, be not maturely prevented by the vigilant care of Princely power, governed by sanctified providence; or cured by wholsom Anti-dotes of wise proceeding by legall courses in recovering them from danger, and restoring them to their former soundnes of regular obedience & subjection: It is to be feared, the subverting Anarchy & confusion, mentioned by *Sophocles* a Pagan, will breake in upon us:

Ανα-

Ἀναρχίας γὰρ μεῖζον οὐκ ἔστιν κακόν.
Αὕτη πόλεις τ' ὄλλυσιν, ἠδ' ἀναστάτους
οἴκους τίθησιν. In English thus:

There is no greater evill, then disobedience against Princely power; for this subverts Cities, and layes waste the Families of men. And all men may see, that can or will judiciously observe the course of things, that this sort of men affecting disloyalty, by favouring *Nonconformity*, are a people who greatly flatter and delude themselves in their erroneous waies, and mainly labour by underhand practises of secret perswasions, to dilate and inlarge the approbation of their owne vanities. For, they extoll, advance, and thereby ensnare the hearts of credulous persons, by praysing them for pious, vertu-

ous

ous, holy, and good men, when once they perceive in them any inclination to adhere to their faction: But for others, whom they discover to be averse from their conceits, and to oppose their exorbitant fooleries, they traduce them with obloquie, and load them with defamation; secretly whispering against them, that they are dissolute, prophane, boone-companions, utterly destitute of the power of godlinesse. If any Gentleman in the Countrey, affect this fine toy of irregularity, all his Tenants must runne with him in the same Maze, and Labyrinth of conceited nicities; or when their Leases expire, be pinched with an oppressing Fine, which shall exact the bloud and marrow of his former

mer acquired estate; or by the strong faith, and abundant charitie of his good *Landlord*, bee cast out of his ancient tenement, not without reproachfull tearmes of dishonesty and prophaneneſſe. If rich Tradesmen in Cities and Corporations, incline that way, then all mechanicall and inferior Persons, who have any relation to them, and dependance on them, must comply with them in their vayne opinions, or the streame of their favours will runne another way. So that poore men are often forced to increase the number of disloyall people against their Prince and his peaceable regiment, or else indanger their lively-hood in displeasing those great ones, by whom they are set on work

for

for the earning of their maintenance and support of their Families. And though in Cities and Corporations, the richer sort of men, are contentedly pleased for their own advancement in dignities, precedencie of place, and credit to their posteritie: to make benefit to themselves of the *Liberties, Priviledges, Graunts, Charters, Compositions*, which ancient *Kings* of this Land, in their Royall bounty have conferred on those places: yet, when they have obtained what they ambitiously aspire after, they care nothing at all to make their soules sensible of those duties of gratious obedience to their Sovereigne Leige Lord, which those their dignities, doe both Naturally and by the Iustice of

Humane equity, require at their hands. Which, to speake in the faireſt tearmes that I am able, is an *high degree of unmannerlineſſe, and diſloyall ingratitude.* For, I appeale to the judgement of every man in this Land, who is Maſter of his owne wits, whether it bee fit for Subjects to enjoy ſuch preferments, and perſonall dignities as they eagerly thirſt after; and the places of their aboad, by Offices, doe conferre upon them; and yet ſhall make no conſcience of hearty ſubjection to the Princely Majeſty of their King, from whoſe Royall power, and benigne liberality thoſe things are derived. Is it fit or reaſonable, that dignities and loyalty in the perſons of Subjects ſhould bee divorced

each from other, and not unite themselves in gratious & peaceable Harmonie? Or, is it a thing possible for such men to plead their loyalty, and pretend themselves to be good subjects to their King, and yet countenance faction and disorder, against the Tranquilitie of his State and *Royalty*? Let other men thinke as they please, and in the pride and insolency of their stubborne spirits, dispense with their owne Consciences, by wilfully affected ignorance and selfe-adulation: I know, right-well, what GOD's Word requires at the hands of all men, for the setled peace and unitie of Christian Nations. And as I know it, so I will roundly tell them: That hee is neither good Christian to

God-ward, nor good Subject to his Prince, that to please the peremptory *furlinesse* of his owne selfe-will, shall rent the unitie of a setled government, and thereby divide a Kingdome into confusion and disorders.

50 And though these men, who both secretly with al their might, and openly as farre as they dare, oppose the worthie persons of Governours, and the integritie of their proceedings; doe inwardly fret and vexe at their gracious designes, because they controle their ambitious aymes, and towring aspires: yet all men of wisedome know, that never shall the Royalty of the Prince bee secured, nor the state of the Kingdome once be established in peace and honor,

till that *Paxitie of Ministers*, which is so vehemently desired, be rejected with scorne, and the *Obtruders* therof taught more wisedome, and *Better Manners*, then to disturbe the Peace of a glorious Church, for the erecting of an Idoll of their owne Imagination. For, if this matter should be ript up from the originall foundation, and first stone of this building, attempted to bee layd in this Kingdome, by the policie of Master *Cartwright* and his adherents, suborned and instigated thereunto, by some persons of power in their times, but now extinct by death: What issue would our prudent meditations produce herein; but that the LORD our GOD, highly displeased with so disor-

dered a Plat-form of Church-politie, as was by him projected and tendred, to Princely hands and view; *Blasted* it with his wrath, in the first motions, springing, and infancy thereof, by directing the heart of that late gratious Queene, ELIZABETH, *a Princesse of holy memory*, to discountenance and reject it. And since that time, it never could attaine the favour of that late Sacred, Wise, and Learned Prince, KING IAMES, whose high Prudence, and profound Learning, better knew the nature and operation of all Ingredients, which perfit Church-government, then all the *Puritanes* of this Kingdome, of *Amsterdam* and *New-England* could teach him. And what was maister

Cartwright

Cartwright himselfe, that his words, worth, or authoritie, should dissolve, subvert, and annihilate, *a prudent, an honourable, and long-setled Government?* And in place thereof, substitute a *Novell plot* of his owne Invention, or drawne forth unto him by forreine *Divines*, living under the practice of *Aristocraticall*, or *Democraticall regiment*, in their Civill state; and no way accommodate to the lustre and eminency of Monarchical power and polity? Was he for Wisedome, Learning, Piety, so transcendent and incomparable; that all the Piety, Wisdome and Learning in this Land, could not parallel, match, or surmount him? Surely, they that shall discreetly, with impartiality,

indifferency, and uncorrupted judgements, reade over the polemicall writings of Doctour *White-gift* and him; shall perceive a plaine, and sensible difference, both in the spirits of the men themselves, and also in the quality of their Writings. For, in Doctor *Whitegift*, there shines forth a sweet moderation of Spirit, with weight of Arguments, and copy of Authorities, couched in a cleere, facile, and gentle stile, no way tainted, or touched with bitternesse of spirit; but with gracious mildnesse, digesting all Reproaches and Indignities cast forth against him: *In* Mr. *Cartwright, a high, furious and reproachfull humour*, venting his owne authorities, depraving Scriptures for his owne purpose,

pose, stuffing his Margine with Quotations nothing pertinent to the matter in hand; and using a Stile so forc't, with Scommes, Taunts, and salt scurrilities against his Superiours in Authority, as a gratious heart vvould loath to reade them. And yet the Disciples of this cholericke, proud, and over-weening spirit, desire to appropriate all sanctity, ingrosse all wisedome and piety, and impale it within the verge and circumference of their own In-conformity. But let them delude and flatter themselves in their Toyish Imaginations as long as they will, and persist to affront Authoritie, in the person of their Prince, and the commaund of his Lawes: It is my hope and confidence,

(and I truſt all good men concurre with me therein:) That as the Lord in mercy and holy love unto his Church among us, hath given *Pure Wiſedome* to his Anointed Vice-gerent, to diſcover theſe obliquities and Impoſtures; and alſo Royall courage to attempt the reformation and ſuppreſſion thereof: So, he will alſo ſtrengthen and uphold his Princely Arme in his proceedings therein, till he have brought the ſame to a gratious and to a glorious perfection. And then will this Church and Kingdome know, both in the generall body thereof, and alſo more ſpecially in theſe *Non-conformiſts* themſelves, both Eccleſiaſticall and Secular, when their eyes are opened to behold their owne errours;

errours; That they have beene long deteyned, and deluded in adoring vaine fantasies, not worth the regarding. And then they will also blesse and magnifie the LORD's great mercies, and returne the Tribute of thankfull and of loyal hearts to their gratious Sovereigne, by whose pious care so laudable and glorious a work hath beene prospered and atchieved. For, though now, errors in their soules, do dimme, darken, and even blinde the eye of their Iudgements, and not suffer them with the cleere light of sanctified Reason to behold this wholesome and profitable truth shine forth unto them: Namely, That *Vnitie* and *Peace*, betweene the Prince and his People, and with

with all the *People mutually among themselves*, are the true and proper glory of Earthly Kingdomes, typically figuring the celestial Vnity in blessednes and glory in the Triumphant Church of GOD: And that *Schisme & Division* of any people into variety of opinions and affections, is the bane and subversion of the Tranquillity of a Church & Nation, resembling the confusions and perturbations of Satans infernal regiment: Then will they cleerely see, to the infinite joy and comfort of their own soules, that this disobedience to *Royall Majesty*, and prudent lawes, for things of indifferent nature, is no more but a selfe-pleasing fantasie, which every good man, may verie well spare, and yet remaine a faithfull

faithfull sonne to GOD his Father, a sound member of that particular Church wherein he was baptised, and a loyall and obedient subject to the Majesty of that gratious Prince, in whose Dition and Principality he first drew his native breath and being. And if these men will but entertaine that one rule of our LORD and SAVIOUR IESUS CHRIST: *Learne of me, for I am meeke and lowly in heart, and yee shall finde rest for your soule*: And by this rule wil strive to take downe the height of their owne elate and haughty spirits, and humble themselves to submit to the wisedome of their King and State; and to suspect their owne wisdomes, as every wise man ought to doe; surely then, the things proposed Matth. 11.28.

ſed unto them for obedience, and the ſetling of uniformitie over the body of this Church and Kingdome; will ſhortly be univerſally admitted, and pleaſingly entertained. And when they have caſt away that prejudicate and troubleſome opinion which they have of the perſons of the Biſhops, who for their wiſdome, piety, gravity, ſincerity, deſerve all due reſpect of veneration to bee given unto them: Then the bleſſed experience of the manifold commodities which accompany peace and unity, will not onely prove an inward comfort to their ſoules; but will alſo make them to bee greatly offended with themſelves for their obſtinate contumacie againſt their lawful Superiours: when they ſhall cal

to minde how long they have deprived themſelves of ſo great a bleſſing, as is *Vnitie of Heart, Minde, and Iudgement*, by dividing themſelves from the obedience of their ſpirituall Mother, the *Orthodox and pure Church of* GOD *in this Kingdome*. For in all humane matters (and theſe of ceremonies are no other) all ſound knowledge and judgement is attained by experience; which though it be ſaid to be the Miſtreſſe of fooles, by ſhewing unto them, and imprinting on their hearts their manifold errours; yet ſhe is no fooliſh miſtreſſe, but the beſt informer and reformer of our underſtandings and wills, by which it pleaſeth GOD to reduce from wandering, His ſtraying ſheepe, and gratiouſly

confine

confine them within His owne fold: witneſſe the wanton Prodigall, who running riot from his father, and from the true principles of knowledge in his owne ſoule, never returned againe to GOD, or to himſelfe, till ſenſible experience of his owne vanity had pinched him, and made him (as the Scriptures report) εἰς ἑαυτὸν ἐλθεῖν, to come home to himſelfe by the gratious view of his errors, directed thereunto by the Spirit of *God*. And theſe *Non*-conformiſts, whether Church-men or Laymen, they are no other but *Wanton and Prodigall fugitives, and Run-awayes*, from their ſpirituall Father the LORD, who requires of us and them, *To ſubmit our ſelves to every ordinance of men, for the* LORD'S *ſake*: And

Luke. 15. 17.

1 Pet. 2. 14.

fugitives

fugitives also they are from their Politike Father the King, by rejecting his Authority given him by GOD. And till some few gentle stripes with the Rod of Princely power, prove unto them as the famine did to the Prodigall, *open their eyes*, and give them sensible impression and experience of their *sullen Pride and Vanity*; they wil never returne soundly to their GOD, to their Prince, to themselves; but they will riotize in selfe-opinions and deluded imaginations, to the hazard and endangering of their owne soules, by incurring the wrath of *God*. And for mine owne part, I am perswaded, that if all the *Non*-conformed Ministers in this Church, were divided into foure equal parts, three of them have

have never read any controversies of our Church-discipline; but perhaps some of the railing Libels of Master *Cartwright* and his companions, a part by themselves, which passe underhand from man to man amongst them; without the learned *Antidots* of contrary writings to expell the maligne poison and infection therof: But these men looke only upon the practise of the times, and seeing, that to incline to this faction, is a faire way of thriving, both in reputation of credit with this sort of people, and also in meanes of livelihood by private and underhand Benevolences, Gratuities, Contributions; they are thereby inticed on to these disloyall and factious courses; which in multitudes of Lay-

persons

persons of severall rankes and degrees is growne to a great height of strength and power. And yet neither their multitudes, nor their power so great, but that wise men may discover in them, that they are not persons of any courage, to hold out opposition against Authority, to the incurring of danger, either to their persons, or to their estates: which cowardize of Spirit in persons, otherwise of so high, insolent, and daring spirits as they are; plainly convinceth the truth of the overruling hand of GOD's power in all mens hearts; and also pleadeth and acteth in their owne bosomes the Iustice and Equity of the Kings cause now taken in hand; by impressions of sensible feare, making them

to

to tremble at the mention of Humane Authority, as it is the execution of divine power for Temporall government. For were their persons as cleare and innocent as they pretend, by ostentation of the uprightnesse of their consciences in the cause of GOD; or their judgements right and sound, in that they hold with dissent from their wise superiours; or their cause it selfe, a matter of importance, wherein the *Honour* or *Dishonour* of GOD stands *Interessed* and *Ingaged*: surely then the LORD would fortifie and adde spiritual vigour to their masculine and high spirits; and not suffer them to shrinke under the practice of Humane power, urged for their correction and amendment. And let me further

certifie

certifie this irregular generation, that if their fancies had been of GOD, and decreed for His ſetled ordinance: It had not received ſuch a wound, as of late it hath done by the hand of Princely power, which already hath made their building to nod and totter, and incline to ſubverſion. For the Argument of *Gamaliel* uttered by the preſent inſpiration of GOD's Spirit, is invincible: *Mans power cannot overthrow that which is of* GOD: which impregnable and ſacred Truth I will demonſtrate in this ſyllogiſticall proceſſe. Act. 5. 39

Whatſoever is of GOD *decreed for continuance and propagation, can neither bee diſſolved by Humane power, nor weakened and abated.* Major.

This

Minor. *This Novell Toy of resisting authority, is by Humane power weakened and abated, and drawes on to dissolution.*

Conclusio. *Therefore it is not of* GOD *by ordinance for Propagation.*

The whole force of this Argument so clear and conclusive, is drawne from the practice of GOD Himselfe in the Primitive infancie of the Christian Church: when the *Roman Tyrants* mighty in power and extention of authority over most parts of the habitable earth, raged against the glory of our LORD IESUS CHRIST in the lustre of His Gospell, and vowed the extinction of His Name and memory: but the more their fury increased and insulted over the poore sheepe of CHRIST, daily dragged unto

unto ſlaughter by *Martyrdome*; the more they found to the check of their infidell pride and immanity, that *Sanguis Martyrum erat ſemen Eccleſiæ*, The bloud of Martyrs was the ſpringing ſeed of the Church, both for the increaſe of the number of profeſſors, and dilatation of the glory and power of our SAVIOUR. If any ſhal reply unto mee, that Humane power may for a time ſuppreſſe the outward growth and ſpreading of this diſobedience to our King and his Lawes: yet for as much as they are godly forſooth, and doe it for conſcience ſake, their practice will ſtill retaine ſpirituall heat and vigorous warmth in the root and ſecret heart thereof; and thereby ſprout out againe, and declare

it

it selfe to bee of the LORD'S plantation. To these men I reply no more but thus; That I wish all such persons to suspend their owne rash and siniſter perswasions for a time, and to expect the event of the LORD'S will therein, which in doubtfull cases, is never knowne but by the sensible and apparent manifestation thereof.

51 Now for this firy fancie, and exquisite fascination of our *Non*-conformity, I will freely and openly deliver my opinion thereof, and that is this: *That when she was in her greatest ruffe and glory*, deckt with all the plumes of her pride and best acceptation which ever she had in this Kingdome: I conceive of her, that then, even then she was no more but *meretrix cerussata*, a whited,

whited, painted, and artificially coloured ſtrumpet, expoſing her ſelfe to her moſt profitable wooers, and entertainers: But now that by time and age, ſhee is become *Rugoſa & cadaverosa*, wrinckled and decayed, ſhee goes on, I hope, to her grave with infamie and diſhonour. The reaſon of my opinion is this; I ſuppoſe that if her ſtouteſt champions, who have long with the ſecret increaſe of their private eſtates ſupported her glory, could now come off fairely from her, without detriment to their livelihood and eclipſe of the brightneſſe of their former reputation for Piety and Sincerity: That then not one of them, would either depart this Land, or endure to bee ſilenced and reſtrained

from preaching: but being shut up in a strait, by reflecting on their owne hearts, and calling to minde, what high and transcendent prayses they have in corners given to this their fancie, the engine and instrument of all their delusions, and the artificial and fine-wrought key, whereby they have opened the Closets and Cabinets of their deare and privat friends: if now they should shrinke from it, they overthrow for ever the reputation of their integrity. And therefore having within their owne bosomes, a troublesome conflict betweene their hearts, puffed up with the remembrance of their late glory and deare esteeme among their friends; and their consciences now secretly prompting them,

that

that the grounds of their Schiſme, were things light, triviall, and of no moment: The pride of their hearts, beares downe with ſtrong power, the plea of their conſciences, and makes them reſolve rather to endure a ſilencing, with hope to retaine the under-hand benevolences of their tender hearted friends, than to ſupplant the pleaſing contentments they have received to themſelves, in appropriating to themſelves the words of GOD's Spirit, *The righteous man is more excellent than his neighbour.* But let ſuch men call to minde the judgements of GOD's wrath againſt that ſlothfull perſon, *Who wrapped up his Talent in a Napkin and hid it in the earth.* For if Saint *Paul* could ſay in the caſe of

Prov. 12. 26.

Matt. 25. 30.

1 Cor. 9. 16. planting of Churches, *Neceſſitie is laid upon mee, yea, woe is mee if I preach not the Goſpell.* I cannot yet underſtand, nor themſelves neither, of any diſpenſation, or relaxation that Miniſters have in theſe dayes, to ſit idle at home in vayne ſpeculations, and to neglect the *Watering* of thoſe Churches, and feeding of thoſe flockes, which by other mens labours have beene prepared and made ready to their Miniſtry. Yet this liberty to pleaſe themſelves by voluntary or impoſed ſilence, and the Iuſtice and Æquitie thereof on their parts in ſubmitting to ſo ſharpe a cenſure, is ſtill by them conſtantly aſſevered. And thereby they ſtrive to uphold the good conceits

which

which their friends have of the puritie of their consciences, and of the Iniquity, Idolatry, and Prophaneneſſe of thoſe Antichriſtian Ceremonies which are urged againſt them, for better termes or Titles, they know right well, they never afford them. And this is the true cauſe why I was ſo bold and plaine with them, as to tearme their practice of *Non*-conformity, by the odious name of a *Painted Strumpet*, becauſe a learned Philoſopher deſcribing the Arts and ſubtilties of ſuch wanton and uncleane perſons, ſayes of them; Ὥσπερ αἱ ἑταίραι τἀγαθὰ πάντα εὐχοῦνται τοῖς ἐραστᾶις παρεῖναι, πλὴν νῦ καὶ φρονήσεως, οὕτω καὶ οἱ κώλακες οἷς οὐκεστιν. As Strumpets wiſh all ſorts of happineſſe may befall

fail their lovers, except underſtanding and wiſdome (to diſcover their own wickednes) ſo doe flatterers wiſh unto all thoſe perſons with whom they converſe and are entertained. And even ſo this ſect of men, wiſh to their profitable friends, all other kindes of happineſſe, riches, honours, dignities, affluence of all worldly contents anſwerable to the deſires of their owne hearts: But that their underſtandings ſhould be inlightned to diſcover their owne former errours, and to find out the frauds and alluring enticements wherewith they uſe to inſnare them, and tye them faſt to themſelves: This part of divine wiſdome they never wiſh unto them, but mainely labour to hold them backe from attaining there-

therunto; for if once this bright ray and beame of divine truth glance into their soules, and be received by them with pause, deliberation, and more prudent inspection into their former courses, than formerly they have used; then these men know right wel *Actum est de illis*, their Acts are discovered, and their Play is exploded. For now silencing from the execution of so sacred a vocation, is become in this age for temporall emoluments, farre more profitable to this kinde of men, than the godly labours of religious Ministers in the constant imployment of their talents proves unto them: So miserably are *Gods* people led blindfolded into spirituall captivity. But if the bosomes of these men were transparent

parent, and the close-wrought veyle wherein all their policies are enwrapped, were Transluscent, and thereby their sleights exposed to the view of all men, I make no question but that the leprosie of corruption would bee sensibly discovered to have maculated their hearts and consciences. For it is not possible that *Gods Spirit* should erre in describing the Acts and Qualities of sedu[illegible]s: *I beseech you Brethren, [illegible]rke them which cause divisions among you, and offences, contrary to the Doctrine that yee have learned, and avoyd them: for they that are such serve not the* LORD IESUS, *but their owne belly, and by good words and faire speeches deceive the hearts of the simple.* And these men in

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Saint *Paul*'s time in the Church of *Rome*, were reputed as sincere, upright, holy, and spiritually qualified with gifts of divine grace, as are our *Non*-conformists in the Church of *England*. And certainely unlesse this worke of the Kings most excellent Majesty, and his pious and prudent Bishops were directed by GOD Himselfe in their hearts, it could never have received so great approbation in the hearts of most men, and they wise, religious, and vertuous, as of late it hath done in this Land: for not only many thousands, who had a kinde of charitable opinion of these men, though they did not familiarly converse with them, entertaine them in their houses, or comply with them in their cōceits, begin

now much to diſtaſte them, and greatly deſire the ſuppreſſion of them: But which is more, even their owne friends alſo, who were wholly theirs, begin to faint in their courage, and in ſome degrees to diſtaſte thoſe courſes, if they could handſomely ſhake them off, and yet preſerve the reputation of their former zeale. For this is the maine blocke, which moſt of them ſtumble at; namely, Not care of diſhonouring God, nor hurting the purity of their owne conſciences, if they ſhould ſhake hands, and bid farewell to their niceties and follies: But how to keepe up their credits in the hearts of thoſe men, who being honeſt, vertuous, and worthy of good reſpect, they have much vilified & diſ-eſteemed

med in matters of religion, in comparison with themselves. But this is a needlesse and superfluous care; for I am of opinion that all honest hearted Christians, both Ministers and Laypeople, who zealously desire the peace and flourish of our Church and Kingdome, will readily give them the right-hand of unfained fellowship, receive them into their bosomes with alacrity and joy for their return to the obedience of their spirituall Mother the Church, and never twit, nor upbraid them with their former toyish errours. And here let me put you my Brethren of *Shrewsbury* in minde, which you ought to take in good part, and thankfully at my hands, from the sense and experience thereof in

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your owne boſomes: That I have obſerved in divers of your perſons, that your zeale and fervour in your once approved cauſe, doth begin to ſlake and remit of thoſe intenſive degrees which it formerly had in you: So that there is nothing wanting unto you, but the application and preſſing of authoritie unto your wavering mindes, which are eaſily taken off from your former courſes. And I am perſwaded upon very pregnant grounds, that there are of you who beginne to ſmell out, either the fraud, or Art, or what other terme is apt for that fine peece of policie, wherein you have beene long enwrapped by errour of your judgements, to your coſt and expences: And which hath made ma-

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ny Gentlemen of this Kingdom to ſay in the words of our LORD, though in a contrary ſenſe: *Zelus Domus tuæ exedit me, The zeale of thy houſe hath eaten me up.* Ioh. 2. 17. And many of your well-willers, as your ſelves know very well, being but halfe brothers and percell gilt, are content to ſooth and flatter you in your opinions, but they will looke well enough to their purſes, and have care of the maine; as though they had learned that axiome in Philoſophie, *Noli perdere ſubſtantiam propter accidens*, Deſtroy not thy ſubſtance for an accident: to wit, a *Toy*. My hope is therefore, σὺν θεῷ, with GOD, that our Prudent Governour lately placed over us, in whoſe Perſon, wiſdome and courage conjoyned Biſhop *Wright.*

joyned with gracious *Affability and mildnesse of spirit* doe strive for *precedencie*; will execute that Authority wherewith the sacred Majesty of our King hath entrusted him; and by correcting your insolencies, which are nothing else but selfe-pleasing vanities, and the proper effects of pride and weaknesse of judgement, will reduce you to obedience of righteous Lawes, and keepe you in order: for untill the rod of power and discipline bee imposed gently for your correction; your affections wil stray from that regularity of obedience, which *Gods* sacred Word, and the obligation of your owne consciences, borne under the Law of natural alleagiance to the Majesty of your Prince, require at your hands.

hands. For it is an ancient and profitable ſaying, and which holy *David* found true in ſpirituall matters: *Before I was afflicted, I went aſtray, but now I have kept thy Commandements:* Παθήματα μαθήματα, Corrections whether Divine or Humane, do inſtruct the children of GOD, which I hope you are, to wiſer and more obedient intentions and actions. Pſal. 119. 67.

52 And here I am forced much againſt my will, to Apologize for mine owne integrity and innocencie in a particular matter, which lately fell out among us, in which I have beene by many of this factious Brother-hood moſt impudently abuſed. The matter would be very long to relate it with all circumſtances incident thereunto: take

take it therefore thus, with all the brevity I am able. The moſt Reverend Father in *God*, the L. Biſhop of our Dioceſſe, preached a Sermon in our Towne upon Sunday the 8. day of *Sept.* laſt paſt, two dayes before his Viſitation. He tooke for his *Theme* or Text the words of the Apoſtle, *Feare* GOD, *and honour the King*. This portion of Scripture he made choiſe of, as being moſt fit and apt for the place where it was delivered: becauſe of the proneneſſe of many of our people to diſloyalty, by factious ſchiſme, and diſobedience to our Churches Lawes. Vpon this Text he diſcourſed with ſoundneſſe of learning, gravity of ſpeech, and gratious charity, endevouring rather to win our people, by mildneſſe of Chriſtian

1 Pet. 2. 17.

stian love, than by force of his owne Authority, and execution of coercive power to constraine them to obedience, by casting off their singularity of opinions, and irregular follies. Vpon the next Friday following, a country Minister sixteene miles from *Shrewsbury*, who had appeared on Tuesday at the Visitation, and was detained among his friends, as hee calls them, was requested to bestow a Sermon among them. This man being wholly ignorant of the L. Bishops Text, whereon he had discourſed the Sunday before; chose for his subject, the words of our *Lord*, *Mat.* 10. 28. *feare not them which kill the body*, &c. These words bearing no contrariety with the Bishops *Theame*, because GOD's

sacred

ſacred Word hath no repugnancie, or contradiction in it; He handled with ſuch boldneſſe of courage, freedome of ſpeech, and preſſing perſwaſions to conſtancie in the faith; as if the ſuppreſſing of *Non*-conformity now gratiouſly intended by the Royall wiſdome of our King, and the zealous endevours of our Superiour Clergie, could not take effect in this Illuſtrious Church, without derogation to the glory of our LORD and SAVIOUR, and the impeachment of the free paſſage of our bleſſed Goſpell. This Sermon was generally diſliked, rather for the manner of uttering it, than for any erroneous doctrine therein delivered: for excepting onely the light brotherhood of *Non*-conformity, and their fautours

tours and abettors, who applaud every thing concurrent with their fancies and humours: All the wiser sort of the Congregation, who heard their Lord Bishops Sermon on Sunday before, judged him a very bold spirited man, in labouring to possesse the hearts of the people secretly, with a fear of popery returning upon this Kingdome. The rumour of this Sermon being quicke in all mens mouths, and the subject of most mens discourse, came to me by report of persons wise, learned, and credible. Among many who disliked it, a learned Gentleman, a Minister of GOD's Word, and Fellow of Queenes Colledge in *Cambridge*, told me it was *A most factious Sermon*, mainely opposing the Government

ment of our Church, and ſuch as deſerved to be ſeverely cenſured: Which cenſure, our moſt Reverend Dioceſan according to his wiſdome and authority hath already inflicted. Vpon the Sunday following, being the fifteenth day of the ſame moneth, after the reading of the ſecond Leſſon, I read forth of a paper certaine *Injunctions* given mee in charge to be publiſhed, concerning the Adorning of our Church in ſundry particulars, and the obſervation of the Kings Majeſties expreſſe command touching Preachers: When I came to that Article concerning the duties of Miniſters, I told that great Congregation that I had beene credibly informed that a very *factious Sermon* had beene preached

preached on Friday before in the hearing of them: And I told them alſo; that theſe courſes which many of them foſtered in their boſomes with pleaſing contentment, would ſhortly come to be better looked into, and the connivence which they had formerly long enjoyed, would by more care of prudent vigilancy, be forthwith corrected. Vpon theſe words of mine, ſome falſe-hearted fellow of that proud and lying generation ſends word by writing, or meſſage to this Preacher, into the country, that Mr. *Studley* had charged him with preaching falſe doctrine. The Miniſter being netled with this report, with all haſt repaires to our Towne: where he and many of his ſchiſmatical friends & good

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Benefactours, draw forth a certificate in writing, ſubſcribed with many hands, in confirmation of a moſt lewd and falſe report: and hee being ſtrengthned, *Brachio carnali*, omits the duty of a man truely fearing GOD: for in all haſte he poſtes to the Lord Biſhop, and preferr'd his clamorous writing, but never vouchſafed to confer with me, who could have reſolved him the truth, pacified his rage, and prevented an inconvenience which afterwards fell upon him. And here I muſt for the clearing of mine own name, traduced for a perſecutour in oppoſing the cauſe of *Non*-conformity, infert a letter of a ſharp contents written by mee to the ſaid Preacher, expoſtulating with him the injuſtice and wrongs

wrongs I have received from him.

53 Mr. *F.* my love remembred unto you, as unknowne unto me: I underſtand that you have preferred a Petition or Certificate to the moſt Reverend Father in God the Lord Biſhop of our Dioceſſe, againſt me: wherein aſſuredly the fury of your will over-ran the gravity of your wit. In that your inconſiderate Petition, you accuſe me moſt falſly, to have traduced you for preaching falſe doctrine to our people. But by ſuch intemperate boldneſſe of writing, you have ſhewed neither wiſdome, nor honeſty, nor charity. Not wiſdome, in taking on truſt, without examination, a report ſo weighty: Not honeſty, in your contempt of my

my perſon, whom you ought of duty to have privately conſulted, not charity, which is never ſuſpitious of evill, before it be convinced by evidence of fact. But he that expects from Sectaries and Schiſmatikes, any of theſe vertues, will fall ſhort of his expectation. For your oppoſing of mee, and my actions, know you Sir, I regard not ſuch light-headed and furious companions. I have made your betters deſiſt from contending with me, and may hap ſo to doe with you, if you perſiſt in your folly. My integrity in my place, I praiſe GOD for it, was well knowne many yeares, before your heady and raſh youth by *Non*-conformity and flatteries crept in among us. But you, and ſuch as you are, have by your

your Pharisaicall and fly insinuations into the hearts of ignorant and unstablished people, rent in pieces the unity of a famous Towne, and exposed our people to faction and dissention. The words I uttered against your Sermon, not your person (for I named you not) were these, and only these, *I was informed that you had preached a very factious Sermon*; And hee, who gave other report of my words, was an egregious *Knave*; so tell him from me, you have it under my hand: For both your Text, and the clamorous vehemencie of your iterations and repetitions confirme this report. Your behaviour therein was very sly and cunning, and full of reservednesse; yet not so covered with Art and subtilty, but that your more judicious Auditours discovered, that the aime and levell of your intentions, was to insinuate into the hearts of our people, a perplexing feare that the wilde

Boare of Rome was ready to make a violent Incursion into our Church and State; and by her Idolatries and superstitions eradicate the sacred purity of our Gospel implanted among us. Hence grow' your important pressings and perswasions to constancie in the Faith, even to death by Apologie and Martyrdome: wherein some of your owne friends have wished, that the salt of discretion and prudent moderation, had allayed your violence, and seasoned your thoughts to a better conceit of that gratious Prince and Government, under which we live in peace and spirituall liberty. The name of *Puritane*, you told them, was a royall badge, and and thereby you intended to confirme depraved judgements in error and contumacie against Authority, and that wholsome reformation, that is now aymed at. Surely these intemperat flashes issuing from your unbridled spirit, and uttered

uttered in such a time when reformation of Schisme, not change of our *Orthodox faith* is intended; doe plainely convince you in the judgement of wise men, to be a man of a disloyall heart, and unquiet head. Your bold intrusion into other mens charge, being neither warranted by the Lawes of GOD, or man, can receive no blessing from GOD. For what inducement have you to vent your wares among us, who neither desire your aid, nor need your help. Keep at home, I advise you, and labour in that place of charge where the LORD hath disposed of you; that shall bring more comfort to your conscience, more peace to your calling, more credit to your person. Your Sect is very forward in running uncalled, and thrusting your selves upon people unknowne unto you, and should for ever rest unknown, were it not, that as the Apostle tells us, *Iude 16. You have mens persons in admi-*

viction, because of advantage. Certainly GOD's Spirit hath given a most cleare and exact description of all such wily and seducing spirits, *Rom.*16.17,18. It is the worke of GOD's mercy and love unto his Church, in laying open the spirituall sleights (I dare not say impostures) wherewith your Sect hath so long deluded the people, and by the wisdome and authority of our King and State to correct and reforme them. Your opposition to the Authority of our Lord Bishop was so peremptory and insolent by your pride and contempt of your Superiours, as is not to be endured in a peaceable Government. For you were in place, both in the Church, when his Lordship gave his charge, and also in the Chamber at the signe of the red Lion in our Towne, and heard his Lordship make knowne to us of the Clergie his Majesties Royal care, and his gratious intentions he had

entertained in his heart, both to countenance and to advance the welfare of his Ministers: But first he would be assured of their ready subjection to his just and royall commands. Yet within three dayes after this charge sounded in your eares, you most contemptuously violated his Majesties Injunctions, and being not admitted into Saint *Alkmunds* Church to vent your schismaticall conceits, you put your selfe into an exempt and peculiar Iurisdiction, and there you were as safe, in your opinion, as policie could make you. Assuredly Mr. *F.* these factious courses are unsanctified by God, and the issue and event of them, being done in publike affront to the sacred authority and command of your Prince, the Lord's annointed; will prove dangerous, if not desperate unto you; for the strong arme of Iustice, wil crush thousands of such poore wormes as wee are. I my selfe have

knowne within theſe twenty yeares laſt paſt. *Plus minùs*, many men of excellent wits, great and piercing underſtandings, prompt and eloquent in their deliveries, of illuſtrious note and ranke in the Common-wealth: yet by oppoſing the deſignes and commands of Royal Majeſty have ruined their eſtates and fatally ended their dayes in ignominy and miſery. For the eminencie of Princes being by Subſtitution and Vicegerencie from GOD, the lively Image of Divine Majeſty for temporall regiment; is by GOD's ordinance, made ſo ſacred and inviolable, both from the intemperate rage of our tongues, and the rancour of our naturally ſeditious, and rebellious hearts; That never any man, obliged to loyalty, made head againſt them either openly or ſecretly, but the Angell of the LORD's wrath purſued him to ſhame and deſtruction. For it is decreed by the

the wisdome of God, and shall never be reversed, *Ezra* 7.26. *Whosoever will not obey the Law of* God *and the King, let judgement speedily bee executed upon him, whether it be unto death, or unto banishment, or unto confiscation of goods, or to imprisonment.* For your person Mr. *F.* I protest before God the searcher of all hearts, I wish no otherwise, than to my owne soule: But I onely ayme at the peace of our Towne, which will never be effected, till you, and such as you be restrained from preaching, and enkindling faction among us. Thus I have imparted my minde unto you, and for the censure of both our persons, I refer it to the wisdome and justice of his Lordship, our most Reverend Diocesan: who I doubt not will correct your insolencies, and keepe you in order. A copy of this Letter, I have sent to my L. Bishop to demonstrate how ingenuously I have dealt with you. God blesse

you and sent your much happinesse.

34 This is that Letter *Verbatim*, without addition, detraction, or mutation of one syllable, against which such tragicall out-cries have beene raised, by licentious detractors of the good names of their neighbours. But my comfort is, that I feare no mans tongue, or malice in the world, as long as mine owne conscience checkes me not for any wilfull violation of my duty to GOD, and to my Prince; nor act of unrighteousnesse done to the person of my neighbour. And when this generation of men, who take too much ungodly libertie unto themselves, to suspect evill of their neighbours, and upon that suspition, to raise lying defamations against persons truely religious and vertuous, shall governe their tongues and hearts with more holy feare of GOD, and gratious charity towards their peaceable co-habitants: I doubt not, but

but that the LORD in mercy and love to our Church and Kingdome, will unite our hearts in the firme bond of pure religion, and not suffer us to be torne into factions, by dislike of innocent and harmelesse Ceremonies. And for the wrongs which they very foolishly Imagine to have beene done to this their Minister, by my *Persecuting* him, as they most wickedly phrase it: I referre my selfe to my hotteſt and sharpeſt adversaries (whose tongues fly at random without grace, wit, or honestie to restraine them) to examine, censure, and determine from this relation, whether I have beene Active in doing, or passive in suffering wrongs. And from the sight of their owne errour, or rather malicious railing and traducing of my innocence herein, let them learne to use more Christian moderation, in reporting of things unknowne unto them: And to practise those gratious

vertues

vertues of integritie of heart, and truth of speech, which wil more adorne their conversation, and render them more pleasing unto GOD and man, than all their forward profession of firy zeale in erroneous devotion. Many good things in the exercise of family discipline, *As Prayers, Instruction of their children and servants, Singing of Psalmes,* and such like, I doe freely acknowledge to be in some of these men: But as *Salomon* speaks of a wise man, *Eccle.* 10.1. *That a little folly brings disgrace to him that is in reputation for wisedome*: so I say unto these men, That *a little dishonestie or injustice* towards their neighbours, which piety and the true feare of GOD should extinguish in them, doth obscure the lustre of a glorious profession, and makes them most justly to be suspected to be but meere *Formalists.*

Thus having cast my Mite into the Treasury of GOD's Church, by desiring

firing the holy and blessed peace of our *Sion* : I will adde my continuall prayers thereunto, that our hearts may be firmely knit together in unitie and love.

FINIS.